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Hadhrat Maulana Mufti Sa'eed Ahmad Palanpuri

Shaykh ul Hadeeth, Dar ul Ulum Deoband

7

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد ،

The reformation and success of this Ummah lies in following the Qur'aan and Sunnah. Rasulullaah has left two such things among people that they will never go astray as long as they hold firmly to it. One is the book of Allaah and the second is the Sunnah of Rasulullaah , i.e. his way. Allaah commanded Nabi to tell the people that if you love Allaah, then follow me. Allaah will love you and He will forgive your sins. [Aal Imraaan:31] It is only possible to follow Rasulullaah if we know of his Ahaadith, we are aware of his pure life and we also know the conditions of his companions. If we follow this example with a true heart then our lives will be made.

Hadhratji Maulana Muhammad In'aam ul Hasan has compiled a good work looking at Da'wah and Tabligh and the objective of reforming the creation, in which he **has chosen eight chapters from**

Mishkaat Sharif that will create the temporary nature of the world and conviction in the Aakhirat. First it was published in Arabic by the title of 'Muntakhab Abwaab'. The Arabs took a lot of benefit from it. Then, experience brought its benefit to the fore so a need was felt for it to be translated into Urdu so that those who do not know Arabic could also benefit from it.

It is greatly pleasing to note that the son of the tongue of Tabligh (Hadhrat Maulana Muhammad Umar Palanpuri □), **Hadhrat Maulana Muhammad Yunus Palanpuri** has devoted his attention to it and undertaking **2 years of significant effort he has put it into Urdu.** Translating the Qur'aan and Hadith is a very delicate work, at every step there is danger of slipping and the purport can change with this slight error. Therefore Maulana Muhammad Yunus handed the work of editing to a high ranking teacher of Dar ul Ulum Deoband, **Hadhrat Maulana Mufti Muhammad Ameen Palanpuri. Mufti Saheb** is teaching MIshkaat in Dar ul Ulum Deoband for a long time now, specifically volume 2 – the chapters of this book are mainly from volume 2, he has taught these repeatedly. He has not looked at it only superficially but he has made a detailed study of the translation and instead of relying on himself, he kept the old version of Mazaahir e Haq before him. The translation of Mazaahir e Haq was done by Hadhrat Shah Muhammad Is'haaq Dehlawi □. He has done such an apt translation that ones nature is astonished when reading certain places. **Mufti Saheb has added a heading before every Hadith so that the readers can easily understand the purport of the Hadith.** I looked at the headings and I looked at the translation in various places. The headings are apt and are the crux of the Hadith. The translation is very easy and is reliable. It is hoped that if these chapters are studied and people will make their tongues accustomed to it then change will come about in their lives.

Our hands are strectched in Du'aa' that may Allaah accept the efforts of these three people of this compilation and may He raise the stages of Hadhratji in Jannah. May He grant the translator ability to do more works of goodness and may He bless Mufti Saheb with specific and general acceptance and may He let the ummah benefit from the munificence of this book. Ameen, O Rabb of the worlds.

Sa'eed Ahmad Palanpuri
Khaadim of Dar ul Ulum Deoband
29.04. 1428

Introduction:

Hadhrat Maulana Mufti Muhammad Ameen Palanpuri

7

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين والعاقبة للمتقين أما بعد ،

Mishkaat ul Masabeeh is a very reliable and famous book of Hadith. It is taught in all the Arabic institutions. **The Ahadith of eight chapters[1] of this book have been compiled by Hadhratji Thaalith Maulana Muhammad In'aam ul Hasan Kandehlawi upon the indication of Hadhrat Maulana Muhammad Ilyaas Kandehlawi . It has been published with the name Al Abwaab al Muntakhabah.** The people of knowledge and Arabic speaking people are benefitting greatly from it.

[1] The 8 chapters are, 1. Kitaab ul Imaan 2. Kitaab ul Ilm 3. Kitaab Fadhaa'il ul Qur'aan 4. Kitaab ud Da'waat 5. Kitaab ul Jihaad 6. Kitaab ul Aadaab 7. Kitaab ur Riqaaq 8. Kitaab ul Fitan

This Al Abwaab al Muntakhabah has been translated into Urdu by the elder son of Hadhrat Maulana Muhammad Umar Palanpuri , Hadhrat Maulana Muhammad Yunus Palanpuri Mazaahiri, which is before you. **It contains a clear translation of 2320 Ahadith and a concise explanation has been provided in brackets.**

This lowly one has deeply studied the translation from beginning to end and has edited it completely. A heading has been given for every Hadith and notes have been provided where the need arose. While editing, we had Mishkaat before us. Therefore, if a Hadith is not found in Al Abwaab al Muntakhabah, then it will be in Mishkaat. Also, all praise is due to Allaah, I am teaching Mishkaat at Dar ul Ulum Deoband for 25 years and I was studying Mazaahir e Haq Qadeem. Where the need arose, I studied the translation together with Mazaahir e Haq. Therefore, I can safely say that this translation is very good, correct and can be generally understood.

The publishers (Al Ameen Kitabistaan, Deoband) has placed diacritical marks making it easy for Urdu speakers. Therefore, Allaah willing, this translation will prove to be beneficial for all, special and general.

Moreover, if the students of Arabic institutions study this translation repeatedly and do it with the intention of their reformation, then Allaah willing, it will prove to be a good guide. May Allaah make this translation a means of reformation and success for the Muslim ummah, Ameen, O Rabb of the worlds.

Muhammad Ameen Palanpuri
Khaadim e Hadith Dar ul Ulum Deoband
28 Rabi uth Thaani 1428

Foreword:

Hadhrat Maulana Muhammad Yunus Mazaahiri

7

الحمد لله الذي هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله (ان اريد الا الاصلاح ما استطعت وما توفيقي الا بالله عليه توكلت واليه انيب) واسأل الله التوفيق والاعانة والهداية والصيانة والتيسير فيما اقصده وان ينفعنى وجميع المسلمين والمسلمات في الحياة وبعد الممات (حسبى الله ونعم الوكيل ولا حول ولا قوة الا بالله العزيز الحكيم) الله اكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة واصيلا

The book of Allaah and the Sunnah of Rasulullaah □ is the fountainhead of the Islaamic Shari'ah. Rasulullaah □ gave his ummah these two things. As long as the ummah hold on to these fountainheads firmly, they will remain on the path of truth. Rasulullaah □ - the guide to the universe – said, 'I have left two things with you. As long as you practise upon them, until then you will not go astray. The book of Allaah and the Sunnah of His Rasul-messenger.' *[Mu'atta Imam Maalik]*

Looking at the importance of the Sunnah of Rasulullaah □, a large group of the scholars of Deen have remained involved in bringing it into vogue and preserving it. Through lectures and writing they protected it in every era. Consequently, the amount of the Sunnah of Rasulullaah □ found in Islaamic literature today, no other religion or nation can present the like of it. Looking at the importance of the Sunnah in the Shari'ah, in carrying out the order of the caller to Allaah, Hadhrat Maulana Muhammad Ilyaas □, Hadhratji Thaalith Maulana Muhammad In'aam ul Hasan Kandehlawi □ did a great favour to the ummah and compiled Al Abwaab al Muntakhabah. This Al Abwaab al Muntakhabah is a collection of selected chapters of the famous Hadith work Mishkaat Sharif.

Therefore, this lowly one placed his reliance on Allaah and on 8 Dhul Qa'dah 1425, corresponding to 20 December 2004, Monday, in front of the Noble Raudah in Madinah Munawwarah, the translation of Al Abwaab al Muntakhabah was started. Two and quarter years of continuous effort, on 2 Muharram 1428, corresponding to 22 January 2007, on Monday, through the mercy and grace of Allaah, this work was completed, All praise is due to Allaah!

This lowly one is grateful to Hadhrat Maulana Mufti Muhammad Ameen Palanpuri – teacher of Hadith and Fiqh at Dar ul Ulum Deoband for despite his various engagements in teaching, he accepted my request and edited the work and accepted responsibility for publishing it.

May Allaah □ bless him with the best reward in this world and in the Aakhirat, may He accept the translation of the advises of Rasulullaah □ just as He accepted the original. May He make it a continuous charity for me, my parents and a means of salvation. Also, may He make it a means of reformation and success for the ummah, Ameen, O Rabb of the worlds.

Note:

The readers are requested that while studying the book, if they see any error in it, they should inform the writer. May Allaah have mercy upon the one who informs us of our shortcoming and showed us the correct path.

In search of the pleasure of Allaah

Muhammad Yunus Palanpuri
Thursday
2. 03.1428, 22.02. 2007

An important request

Every reader is requested that they should never study the blessed Ahadith solely as a knowledgeable quest, but with the intention in order to refresh and make firm ones Imaani relationship with Rasulullaah , to practise and attain guidance. Also, while studying, the honour and respect for Rasulullaah should be created in the heart and it should be studied with devotion and respect or heard in this way as though he is in the blessed gathering of Rasulullaah and he is speaking and we are listening. If this is done, then Allaah willing, we will be blessed with its light and blessings.

The only accepted action is the one done for Allaah

7

عن عمر بن الخطاب رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم :
" إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته إلى دنيا يصيبها أو امرأة يتزوجها فهجرته إلى ما هاجر إليه " (متفق عليه)

1. Hadhrat Umar bin Khattaab narrates that Rasulullaah said, "All actions are based upon their intentions and a person gets the fruit according to his intention. Therefore, the person who migrates for Allaah and His Rasul (with a sincere intention), then his migration will be for Allaah and His Rasul, and the one who migrated in order to attain the world or in order to marry a woman, then his migration will be for that which he migrated for." *[Bukhari, Muslim]*

Note:

This Hadith does not mean that if a bad deed is done with a good intention, then it will become good because a bad deed will always remain bad. In fact, it means that if a good deed is done with a bad intention then its consequences will be bad.

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Imaan (Hadith 2 – 187)

Hadeeth e Jibreel

عن عمر بن الخطاب رضي الله عنه قال : بينا نحن عند رسول الله صلى الله عليه و سلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه و سلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذية وقال : يا محمد أخبرني عن الإسلام قال : " الإسلام : أن تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلا " . قال : صدقت . فعجبنا له يسأله ويصدقه . قال : فأخبرني عن الإيمان . قال : " أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره "

. قال صدقت . قال : فأخبرني عن الإحسان . قال : " أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك " . قال : فأخبرني عن الساعة . قال : " ما المسؤول عنها بأعلم من السائل " . قال : فأخبرني عن أماراتها . قال : " أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان " . قال : ثم انطلق فلبثت مليا ثم قال لي : " يا عمر أتدري من السائل " ؟ قلت : الله ورسوله أعلم . قال : " فإنه جبريل أتاكم يعلمكم دينكم " . رواه مسلم

2. Hadhrat Umar bin Khattaab ؓ narrates that one day we (the Sahabah) were sitting in the gathering of Rasulullaah ﷺ when suddenly a person came before us whose clothing was very white and his hair was extremely black. There was no sign of travel on this person (that he undertook a journey and came, he was understood to be a stranger) and none of us recognized him. (This means that he was not a local nor was he the guest of anyone) Anyway, this person came and sat so close to Rasulullaah ﷺ that his knees joined his knees. Then he placed both his hands upon his thighs (like a fortunate student sitting in front of his great teacher and devotes himself to listening to the lecture of his teacher)

The reality of Islaam

After this he enquired, "O Muhammad! Tell me of the reality of Islaam." Rasulullaah ﷺ said, "Islaam is that you attest this reality and testify that there is no deity but Allaah and Muhammad (ﷺ) is the Rasul of Allaah, perform Salaah with punctuality, (if you have Nisaab then) give Zakaat, fast the month of Ramadhaan and if you have provision for the journey, then make Hajj of the Baytullaah." Hearing this, the person said, "You have spoken the truth." Hadhrat Umar ؓ says that upon this (contradiction) we were surprised that this person (like someone ignorant) is asking him, then he verifies the answer (just as he had knowledge of it from before).

The reality of Imaan

The person then said, "O Muhammad! Now tell me of the reality of Imaan. Rasulullaah replied, "(Imaan is that) you believe in Allaah, His angels, His books, His messengers and the Day of Qiyaamat, from the heart and you also accept that whatever good or bad happens is all in the predestination of Allaah." Hearing this, the person said, "You have spoken the truth."

What is Ihsaan?

He then said, "Well, now tell me what is Ihsaan?" Rasulullaah said, "Ihsaan is that you worship Allaah in such a way that it is as though you see Him and if this is not possible (i.e. if a person cannot concentrate his heart in this way) then (he should concentrate on this that) He is seeing you."

Note:

The meaning of Ihsaan: to beautify, make good, i.e. to make Imaan and Islaam good and the method of making Imaan and Islaam good is that every form of worship of Allaah and every command of His should be obeyed in this way and a person should fear retribution in such a way as though He is before us and He is seeing our every movement and stationery action.

When will Qiyaamat occur?

The person then said, "Tell me about Qiyaamat (when will it occur)?" Rasulullaah said, "The asked is not more knowledgeable than the questioner." (i.e. regarding knowledge of when Qiyaamat will occur, my knowledge is not more than yours, I know the same amount as you)

A few signs of Qiyaamat

After this, the person said, "Tell me of its (Qiyaamat) signs." Rasulullaah said, "A slave girl will give birth to her master (i.e.

disobedience of parents will become common) and bare footed, naked, bankrupt and poor shepherds will begin to build high buildings, and they will compete with each other in it."

The objective of the coming of Jibreel

Hadhrat Umar says that after this the person went away and I (I did not ask regarding him immediately) waited a while. Then he asked me, "Umar, do you know who the questioner was?" I said, "Allaah and His Rasul know best." He said, "He was Jibreel , (in this way) he came to teach you your Deen-religion." *[Muslim]*

This narration is also narrated from Hadhrat Abu Hurayrah with variations in wording. The last words of his narration are, Rasulullaah said in reply to the signs of Qiyaamat, "When you see barefooted, naked and deaf and dumb (from speaking and listening to the truth) people ruling the world. (Then understand that Qiyaamat is close). Qiyaamat is one of the five things which no one but Allaah knows." Rasulullaah then recited this verse, (إن الله عنده علم الساعة وينزل الغيث) to the end.

Verily the knowledge of Qiyaamah is only with Allaah. He sends the rains and knows what is in the wombs. A soul does not know what it will earn tomorrow and neither does it know in which land it will die. Undoubtedly Allaah is All Knowing, Informed. *[Bukhari, Muslim]*

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The foundation of Islaam is upon five things

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " بني الإسلام على خمس : شهادة أن لا إله إلا الله وأن محمدا عبده ورسوله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضان "(متفق عليه)

3. Hadhrat Abdullaah bin Umar narrates that Rasulullaah said, "Islaam is based upon five things. To verify in the heart and attest that that there is no deity but Allaah and Muhammad () is the servant and Rasul of Allaah, to establish Salaah, to give Zakaat, to perform Hajj, and fasting Ramadhaan." *[Bukhari, Muslim]*

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The branches of Imaan

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم " الإيمان بضع وسبعون شعبة فأفضلها : قول لا إله إلا الله وأدناها : إماطة الأذى عن الطريق والحياة شعبة من الإيمان "(متفق عليه)

4. Hadhrat Abu Hurayarah says that Rasulullaah said, "Imaan has more than seventy branches, the highest branch from them is to verify with the heart and tongue that there is no deity but Allaah and the lowest branch is to remove a harmful object from the road and shame is an important branch of Imaan." *[Bukhari, Muslim]*

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Who is a complete Muslim and a real emigrant?

وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم " المسلم من سلم المسلمون من لسانه ويده والمهاجر من هجر ما نهى الله عنه " هذا لفظ البخاري ولمسلم قال : " إن رجلا سأل النبي صلى الله عليه و سلم : أي المسلمين خير ؟ قال : من سلم المسلمون من لسانه ويده " (متفق عليه)

5. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “A (complete) Muslim is he from whose (harm of) hands and tongue other Muslims are safe. A (real) emigrant is he who leaves all that which Allaah has forbidden.

These are the words of Bukhari. Muslim has narrated it with the following words, ‘A person asked Rasulullaah as to who is the best Muslim? He said, “He from whose (harm of the) tongue and hands other Muslims are safe.”

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Who is a complete believer?

وعن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين " (متفق عليه)

6. Hadhrat Anas bin Maalik says that Rasulullaah said, “None of you will be a (complete) Mu’min until I do not become more beloved to him than his parents and his children and all people.” *[Bukhari, Muslim]*

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When will one experience the taste of Imaan?

وعن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم " ثلاث من كن فيه وجد بهن حلاوة الإيمان : من كان الله ورسوله أحب إليه مما سواهما ومن أحب عبدا لا يحبه إلا لله ومن يكره أن يعود في الكفر بعد أن أنقذه الله منه كما يكره أن يلقى في النار " (متفق عليه)

7. Hadhrat Anas explains that Rasulullaah said, “The person who has three things will find the sweetness and enjoyment of Imaan; the first is that Allaah and His Rasul is more beloved to him than everything of the world, second is that he loves a servant of Allaah solely for (the pleasure of) Allaah, third is that after Imaan, he hates returning to Kufr just as a person will dislike being thrown into the fire.” *[Bukhari, Muslim]*

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وعن العباس بن عبد المطلب قال : قال رسول الله صلى الله عليه و سلم : " ذاق طعم الإيمان من رضي بالله ربا وبالإسلام دينا وبمحمد رسولا " . رواه مسلم

8. Hadhrat ‘Abbaas bin Abdul Muttalib narrates that Rasulullaah said, “The person who is pleased with Allaah as His Rabb, Islaam as his Deen and Muhammad () as his Rasul has tasted Imaan.” *[Muslim]*

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It is necessary for salvation that one believes in Rasulullaah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " والذي نفس محمد بيده لا يسمع بي أحدق من هذه الأمة يهودي ولا نصراني ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار " . رواه مسلم

9. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "By the Being in whose control the life of Muhammad is, no person of this ummah, whether he be a Jew or Christian hears of my Nubuwwah and dies without believing in the Shari'ah brought by me, except that he will be a dweller of the fire." *[Muslim]*

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Three people will get double reward

وعن أبي موسى الأشعري قال : قال رسول الله صلى الله عليه و سلم : " ثلاثة لهم أجران : رجل من أهل الكتاب آمن بنبيه وآمن بمحمد والعبد المملوك إذا أدى حق الله وحق مواليه ورجل كانت عنده أمة يطؤها فأدبها فأحسن تأديبها وعلمها فأحسن تعليمها ثم أعتقها فتزوجها فله أجران "(متفق عليه)

10. Hadhrat Abu Musa Ash'ari narrates that Rasulullaah said, "Three people get double reward. (1) The Jew or Christian who (first) believed in his Nabi then he believed in Muhammad () (2) The slave who fulfils the rights of Allaah and also fulfils the rights of his master (3) The person who had a slave girl, he used to have relations with her, he then taught her etiquettes and taught her well, he then freed her and married her, he has also become worthy of a double reward." *[Bukhari, Muslim]*

After Imaan and actions, the internal matters are handed over to Allaah

وعن ابن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه و سلم : " أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله ويقيموا الصلاة ويؤتوا الزكاة فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله . إلا أن مسلما لم يذكر " إلا بحق الإسلام " (متفق عليه)

11. Hadhrat Ibn Umar narrates that Rasulullaah said, "I have been commanded by Allaah to fight the (disbelieving) people until they testify that there is no deity but Allaah and Muhammad () is the Rasul sent by Allaah and they establish Salaah, give Zakaat, then when they do this, their blood and wealth will be protected from me. The questioning will remain regarding the rights which are under Islaam. After this, their internal matter is handed over to Allaah (He knows whether the person accepted Islaam with a true heart or whether he did it for show in order to protect his life and wealth)." *[Bukhari, Muslim]*

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Do not break a promise/contract made to a Muslim

وعن أنس أنه قال : قال رسول الله صلى الله عليه و سلم : " من صلى صلاتنا واستقبل قبلتنا وأكل ذبيحتنا فذلك المسلم الذي له ذمة الله وذمة رسوله فلا تخفروا الله في ذمته " رواه البخاري

12. Hadhrat Anas narrates that Rasulullaah said, "The person who performs our Salaah, faces our Qiblah and eats of our slaughtered animals is a Muslim. He is in the promise and protection of Allaah. So do not break a promise with the person who is in the promise and protection of Allaah." *[Bukhari]*

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Actions that take a person to Jannah

وعن أبي هريرة قال : أتى أعرابي النبي صلى الله عليه و سلم فقال : دلني على عمل إذا عملته دخلت الجنة . قال : " تعبد الله ولا تشرك به شيئا وتقيم الصلاة المكتوبة وتؤدي الزكاة المفروضة وتصوم رمضان " . قال : والذي نفسي بيده لا أزيد على هذا شيئا ولا أنقص منه . فلما ولى قال النبي صلى الله عليه و سلم : " من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا "(متفق عليه)

13. Hadhrat Abu Hurayrah narrates that a Bedouin came to Rasulullaah and said, "O Rasul of Allaah, tell me of such an action, the practise of which will take me to Jannah." Rasulullaah said, "Worship Allaah, do not ascribe any partner to Him, perform the obligatory prayers, give the obligatory charity and keep the fast of Ramadhaan." (Hearing this) the Bedouin said, "By the Being in whose control my life is, I shall not do more than this, nor less than this." When the Bedouin went away Rasulullaah said, "Whoever wants the good fortune and happiness of looking at a dweller of Jannah should look at this person." *[Bukhari, Muslim]*

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A comprehensive aspect of Islaam

وعن سفيان بن عبد الله الثقفي قال : قلت : يا رسول الله قل لي في الإسلام قولا لا أسأل عنه أحدا بعدك وفي رواية : غيرك قال : " قل : آمنت بالله ثم استقم . رواه مسلم

14. Hadhrat Sufyaan bin Abdullaah Thaqafi says that I asked Rasulullaah , “O Rasul of Allaah, tell me something of Islaam that I shall not ask anyone regarding it after you.” In one narration, “Besides you, there will be no need to ask anyone else.” Rasulullaah said, “Believe in the heart and say with the tongue that I believe in Allaah, then remain steadfast on this affirmation.” *[Muslim]*

mmm

The obligatory duties of Islaam

وعن طلحة بن عبيد الله قال : جاء رجل إلى رسول الله صلى الله عليه و سلم من أهل نجد ثائر الرأس نسمع دوي صوته ولا نفقه ما يقول حتى دنا من رسول الله صلى الله عليه و سلم فإذا هو يسأل عن الإسلام فقال رسول الله صلى الله عليه و سلم : " خمس صلوات في اليوم والليلة". فقال : هل علي غيرهن ؟ فقال : " لا إلا أن تطوع . قال رسول الله صلى الله عليه و سلم : وصيام شهر رمضان " . قال : هل علي غيره ؟ قال : " لا إلا أن تطوع " . قال : وذكر له رسول الله صلى الله عليه و سلم الزكاة فقال : هل علي غيرها ؟ فقال : " لا إلا أن تطوع . قال : فأدبر الرجل وهو يقول : والله لا أزيد على هذا ولا أنقص منه . فقال رسول الله صلى الله عليه و سلم : " أفلح الرجل إن صدق " (متفق عليه)

15. Hadhrat Talha bin Ubaydullaah says that a person from Najd came to Rasulullaah . His hair was disheveled. We heard the muttering of his voice but (due to being at a distance) we could not understand what he was saying, until he came close to Rasulullaah . We heard that he was asking about the obligatory duties of Islaam. Rasulullaah replied, “There are five Salaah obligatory during the day and night.” Hearing this, the person said, “Is there any other Salaah that is obligatory besides these?” Rasulullaah said, “No, but you have the choice to perform optional prayers.” Rasulullaah then said, “The fasts of the month of Ramadhaan are obligatory.” The person said, “Are there any other fasts besides this that are obligatory?” Rasulullaah said, “No, but

you have a choice to keep optional fasts." The narrator says that Rasulullaah mentioned Zakaat after this. He said, "Besides this, is there any other charity that is obligatory upon me." Rasulullaah said, "No, but you have the choice of giving optional charity."

After this, the person went away saying, "By Allaah, I shall not increase in this nor decrease in it." Rasulullaah said, "If this person spoke the truth he has attained success."

[Bukhari, Muslim]

mmm

The action that differentiates between truth and falsehood

وعن ابن عباس رضي الله عنهما قال : إن وفد عبد القيس لما أتوا النبي صلى الله عليه و سلم : قال رسول الله صلى الله عليه و سلم : " من القوم ؟ أو : من الوفد ؟ " قالوا : ربيعة . قال : " مرحبا بالقوم أو : بالوفد غير خزايا ولا ندامى " . قالوا : يا رسول الله إنا لا نستطيع أن نأتيك إلا في الشهر الحرام وبيننا وبينك هذا الحي من كفار مضر فمرنا بأمر فصل نخبر به من وراءنا وندخل به الجنة وسألوه عن الأشربة . فأمرهم بأربع ونهاهم عن أربع : أمرهم بالإيمان بالله وحده قال : " أتدرون ما الإيمان بالله وحده ؟ " قالوا : الله ورسوله أعلم . قال : " شهادة أن لا

إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان وأن تعطوا من المغنم الخمس " ونهاهم عن أربع : عن الحنتم والدباء والنقير والمزفت وقال : " احفظوهن وأخبروا بهن من وراءكم " ولفظه للبخاري (متفق عليه)

16. Hadhrat Ibn ‘Abbaas narrates that when the delegation of Qays came to Rasulullaah to Madinah, then Rasulullaah asked them, “Which people are these?” or he asked, “Of which tribe is this delegation?” The people replied, “The individuals of the tribe of Rabi’ah.” Rasulullaah said, “Welcome, and (because you happily accepted Islaam and came) there will be no disgrace for you in the world nor will you be put to shame in the Aakhirat.” The delegation said, “O Rasul of Allaah, due to the fact that between us and you there are the tribe of disbelievers of Mudar (famous fighters) are located. Therefore we cannot come to you repeatedly. We can only come during the months in which fighting is forbidden. Therefore, show us the action that differentiates between truth and falsehood, upon which we can practice and we can inform those whom we left behind at home, and by practicing upon it we will enter Jannah.” They also asked about the utensils (in which Nabidh is made, that which ones can be used and which ones cannot). Rasulullaah commanded them four things and prohibited them from four things.

Rasulullaah commanded them to believe in the oneness of Allaah and said, “Do you know what is the meaning of believing in the oneness of Allaah?” They replied that Allaah and His Rasul know best. Rasulullaah said, “Testifying that there is no deity but Allaah and Muhammad () is the Rasul of Allaah, establishing Salaah, giving Zakaat and fasting in the month of Ramadhaan.” (Besides these four, after this Rasulullaah) also commanded giving of the fifth share of the booty.

He prohibited them from using four utensils, “Green earthern utensils, hollowed gourd, utensils made of the root of the tree, oiled utensils.” He said, “Remember this and inform those Muslims as well whom you have left behind at home.” *[Bukhari, Muslim]*

Note:

The utensils prohibited in this Hadith are those in which people used to keep liquor. When liquor was forbidden, then these utensils were also forbidden. When a certain amount of time passed, and the evil of liquor became firm in the hearts of the people, then people were permitted to use these utensils. Therefore **this prohibition is abrogated.**

mmm

The Sahabah pledge allegiance to Rasulullaah

وعن عبادة بن الصامت قال : قال رسول الله صلى الله عليه و سلم وحوله عصابة من أصحابه: " بايعوني على أن لا تشركوا بالله شيئا ولا تسرقوا ولا تزنوا ولا تقتلوا أولادكم ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم ولا تعصوا في معروف فمن وفى منكم فأجره على الله ومن أصاب من ذلك شيئا فعوقب به في الدنيا فهو كفارة له ومن أصاب من ذلك شيئا ثم ستره الله عليه في الدنيا فهو إلى الله : إن شاء عفا عنه وإن شاء عاقبه " فبايعناه على ذلك (متفق عليه)

17. Hadhrat Ubaadah bin Saamit narrates that one day Rasulullaah was sitting and a group of Sahabah were sitting around him. (Addressing them) he said, “Pledge allegiance to me upon this that you will not ascribe any partner to Allaah, you will not steal, you will not commit adultery, (under fear of poverty) do not kill your children, you will not wilfully

accuse anyone and whatever rulings of Shari'ah are given to you, you will not disobey them. Whoever of you fulfils this pledge, his reward is the responsibility of Allaah (that He will grant him favours in the Aakhirat). Whichever person gets involved in any sin (besides Shirk), then he will get the punishment of the sin in this world (like Hadd being implemented), then this punishment will be expiation for his sin. And if Allaah hides any of the sins done by him (and he does not get punishment in this world) then it will be left to the pleasure of Allaah, whether He wishes to overlook it in the Aakhirat (through His grace and kindness) or whether to punish him." (The narrator says that) we pledged allegiance to Rasulullaah (upon all these things). *[Bukhari, Muslim]*

mmm

The command to women to give charity and the reason behind it

وعن أبي سعيد الخدري قال خرج رسول الله صلى الله عليه و سلم في أضحى أو فطر إلى المصلى فمر على النساء فقال يا معشر النساء تصدقن فإني أريتكن أكثر أهل النار فقلن وبم يا رسول الله قال تكثرن اللعن وتكفرن العشير ما رأيت من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداكن قلن وما نقصان ديننا وعقلنا يا رسول الله قال أليس شهادة المرأة مثل نصف شهادة الرجل قلن بلى قال فذلك من نقصان عقلها أليس إذا حاضت لم تصل ولم تصم قلن بلى قال فذلك من نقصان دينها (متفق عليه)

18. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah once came out for the Eid ul Adha Salaah or Eid ul Fitr Salaah to the Musallah, he passed by a group of women (that were gathered for Salaah in a separate corner) and addressed them saying, "O group of women! You should give charity because I saw that most of the dwellers of the fire are you." (Hearing this) the women said, "O Rasul of Allaah, what is

the reason?" **Rasulullaah said, "You curse a lot and you are disobedient and ungrateful to your husbands. I have not seen anyone that is deficient in intellect and Deen that can make an intelligent man foolish more than you."** (Hearing this) the women said, "O Rasul of Allaah, what deficiency is there in our intellect and Deen?" **Rasulullaah said, "Is the testimony of a woman not half of that of a man?"** (i.e. is it not such that in the Shari'ah the testimony of two women is equal to the testimony of one man?) The women said, "Yes, it is so."

Rasulullaah said, "This is on account of the deficiency in the intellect of women. And is it not such that when a woman is in her menstrual cycle, she does not perform Salaah or fast?" The women said, "Yes, it is so." Rasulullaah said, "This is on account of deficiency in her Deen?" *[Bukhari, Muslim]*

mmm

Man belies Allaah and speaks ill of Him

وعن أبي هريرة قال : " قال رسول الله صلى الله عليه و سلم قال الله كذبني ابن آدم ولم يكن له ذلك وشتمني ولم يكن له ذلك أما تكذيبه إياي أن يقول إني لن أعيده كما بدأته وأما شتمه إياي أن يقول اتخذ الله ولدا وأنا الصمد الذي لم ألد ولم أولد ولم يكن لي كفؤا أحد (لم يلد ولم يولد ولم يكن له كفؤا أحد) وفي رواية عن ابن عباس : " وأما شتمه إياي فقوله : لي ولد وسبحاني أن اتخذ صاحبة أو ولدا "

19. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Allaah says that the son of Aadam (man) belies Me and this does not befit him and he speaks ill of Me whereas this is not appropriate for him. His belying Me is that he says that just as Allaah created me the first time (in this world), in this

way, He (on the Day of Qiyaamat) will never be able to create me whereas creating the second time is not difficult compared to creating the first time. His speaking ill of me is that he says that Allaah has taken a son whereas I am alone and independent, I did not give birth to anyone nor did anyone give birth to Me nor is there anyone equal to Me."

In the narration of Ibn 'Abbaas ‥, "His swearing Me is that he says that Allaah has a son whereas I am pure of taking a spouse or son." *[Bukhari]*

mmm

Man gives difficulty to Allaah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " قال الله تعالى : يؤذيني ابن آدم يسب الدهر وأنا الدهر بيدي الأمر أقلب الليل والنهار " (متفق عليه)

20. Hadhrat Abu Hurayrah ‥ narrates that Rasulullaah said, "Allaah says that the son of Aadam (man) gives me difficulty (in this way that) he speaks ill of the time whereas time (is nothing, it) is Me. All workings are in My control and the movement of day and night is through My command." *[Bukhari, Muslim]*

mmm

Allaah is tolerant

وعن أبي موسى الأشعري قال : قال رسول الله صلى الله عليه و سلم : " ما أحد أصبر على أذى يسمعه من الله يدعون له الولد ثم يعافيهم ويرزقهم "(متفق عليه)

21. Hadhrat Abu Musa Ash'ari ‥ narrates that Rasulullaah said, "There is no one more patient and tolerant than Allaah

upon hearing words that give difficulty, people stipulate a son for Him, upon this as well (He does not take them to task but) He grants them safety and makes provision reach them." *[Bukhari, Muslim]*

mmm

The right of Allaah upon the servants and the right of the servants upon Allaah

وعن معاذ رضي الله عنه قال كنت ردف النبي صلى الله عليه و سلم على حمار يقال له عفير فقال يا معاذ هل تدري حق الله على عباده وما حق العباد على الله ؟ قلت الله ورسوله أعلم قال فإن حق الله على العباد أن يعبدوه ولا يشركوا به شيئا وحق العباد على الله أن لا يعذب من لا يشرك به شيئا فقلت يا رسول الله أفلا أبشر به الناس قال لا تبشرهم فيتكلوا (متفق عليه)

22. Hadhrat Mu'aadh narrates that (while mounted on a conveyance on a journey) upon the donkey he was seated behind Rasulullaah . The back part of the palanquin was between Rasulullaah and myself. Rasulullaah said to me, "Mu'aadh! Do you know what is the right of the servants upon Allaah?" I said that Allaah and His Rasul know best. Rasulullaah said, "Upon the servants it is the right of Allaah that they worship Him and do not ascribe any partner to Him and upon Allaah it is the right of the servants that the one who did not ascribe any partner to Allaah he should not be punished." (Hearing this) I said, "O Rasul of Allaah, Shall I give this glad tidings to the people?" Rasulullaah said, "Do not give this glad tidings to the people because they will

trust in it and be complacent (and they will leave out actions).” *[Bukhari, Muslim]*

mmm

A true believer will definitely get salvation

وعن أنس بن مالك أن النبي صلى الله عليه و سلم ومعاذ رديفه على الرحل قال : " يا معاذ بن جبل قال لبيك يا رسول الله وسعديك قال يا معاذ قال لبيك يا رسول الله وسعديك ثلاثا قال ما من أحد يشهد أن لا إله إلا الله وأن محمدا رسول الله صدقا من قلبه إلا حرمه الله على النار قال يا رسول الله أفلا أخبر به الناس فيستبشروا قال إذا يتكلوا وأخبر بها معاذ عند موته تأثما"(متفق عليه)

23. Hadhrat Anas narrates that one day Rasulullaah (on a journey) was mounted and Mu’aadh was sitting behind him, he said, “O Mu’aadh.” He replied, “I am present, O Rasul of Allaah.” Rasulullaah then said, “O Mu’aadh.” Mu’aadh replied, “O Rasul of Allaah, I am present.” Rasulullaah then said for a third time, “O Mu’aadh.” Mu’aadh said again, “O Rasul of Allaah, I am present.” After addressing Mu’aadh like this three times, Rasulullaah said, “Whichever servant of Allaah testifies with a true heart that there is no deity but Allaah and Muhammad () is the Rasul of Allaah, Allaah forbids the fire of hell upon him.” (Hearing this) Mu’aadh said, “O Rasul of Allaah, shall I tell this (glad tiding) to the people so that they may become happy when hearing it?” Rasulullaah said, “No, people will trust in it and sit back.” Hadhrat Anas says in his final days before his demise

Mu'aadh explained this Hadith fearing the sin of hiding (a Hadith). *[Bukhari, Muslim]*

mmm

وعن أبي ذر رضي الله عنه قال أتيت النبي صلى الله عليه و سلم وعليه ثوب أبيض وهو نائم ثم أتيته وقد استيقظ فقال : " ما من عبد قال لا إله إلا الله ثم مات على ذلك إلا دخل الجنة قلت وإن زنى وإن سرق قال وإن زنى وإن سرق قلت وإن زنى وإن سرق قال وإن زنى وإن سرق قلت وإن زنى وإن سرق قال وإن زنى وإن سرق على رغم أنف أبي ذر وكان أبو ذر إذا حدث بهذا قال وإن رغم أنف أبي ذر "(متفق عليه)

24. Hadhrat Abu Dhar narrates that once I came to Rasulullaah . He had a white cloth over himself and was sleeping. (This time I returned) Then I came a second time to Rasulullaah when he awoke. (Looking at me) Rasulullaah said, **"The person who says with a true heart 'there is no deity but Allaah' (i.e. he verifies and attests to the oneness of Allaah with a true heart) and he passes away on this belief he will definitely enter Jannah."** "Even if he steals and does adultery (major sins like these)?" Rasulullaah said, "Yes, even if he steals and commits adultery." I asked again (in surprise), "Even if he steals and commits adultery?" Rasulullaah said, "Yes, even if he steals and commits adultery." I then said (a third time out of astonishment), "Even if he steals and commits adultery?" (The third time as well) Rasulullaah said, "Yes, even if he steals and commits adultery, no matter how much Abu Dhar may dislike it." (The narrator says that) whenever Hadhrat Abu Dhar would narrates this Hadith, then (out of honour) he would definitely narrate this last line, 'no matter how much Abu Dhar may dislike it.' *[Bukhari, Muslim]*

mmm

Explanation of Imaaniyyaat

وعن عبادة بن الصامت رضي الله عنه عن النبي صلى الله عليه و سلم قال : " من شهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله وأن عيسى عبد الله ورسوله وابن أمته وكلمته ألقاها إلى مريم وروح منه والجنة والنار حق أدخله الله الجنة على ما كان من العمل " (متفق عليه)

25. Hadhrat Ubaadah bin Saamit narrates that Rasulullaah said, "The person who testifies to this (i.e. he testifies with the tongue and believes in the heart) that there is no deity but Allaah and He has no partner and undoubtedly Muhammad () is the servant and Rasul of Allaah and (he also testifies that) 'Isa (is also) the servant and Rasul-messenger of Allaah and he is the son of the servant of Allaah (Maryam) and His word which He put into Maryam and he is the soul sent by Allaah and (he also testifies that) Jannah and Jahannam are true, then Allaah will definitely enter him into Jannah, no matter how his actions may be."

[Bukhari, Muslim]

mmm

Previous sins are forgiven upon acceptance of Islaam

وعن عمرو بن العاص قال : " أتيت النبي صلى الله عليه و سلم فقلت ابسط يمينك فلأبايعك فبسط يمينه قال فقبضت يدي فقال ما لك يا عمرو قلت أردت أن أشترط قال تشترط ماذا قلت أن يغفر لي قال أما علمت أن الإسلام يهدم ما كان قبله وأن الهجرة تهدم ما كان قبلها وأن الحج يهدم ما كان قبله " ؟

26. Hadhrat Amr bin 'Aas narrates that (when Allaah enlightened my heart and mind with the light of Islaam) I came to Rasulullaah and said, "O Rasul of Allaah, stretch your hand, I want to pledge allegiance of Islaam." (Hearing this) When Rasulullaah stretched his hand out, I drew mine's back. Rasulullaah said (surprised) "Amr, what is this?" I said, "O Rasul of Allaah, I want to place a condition." Rasulullaah said, "What is the condition?" I said, "(I want that) all my sins be forgiven (that I committed before Islaam)." **Rasulullaah said, "O Amr, do you not know that Islaam wipes out sins that were done before Islaam and migration wipes out all the sins done before it and Hajj wipes out all the sins that were done before it."**

[Muslim

mmm

Actions that take a person to Jannah and save him from Jahannam

عن معاذ بن جبل قال كنت مع النبي صلى الله عليه و سلم في سفر فأصبحت يوما قريبا منه ونحن نسير فقلت يا رسول الله أخبرني بعمل يدخلني الجنة ويباعدني عن النار قال لقد سألتني عن عظيم وإنه ليسير على من يسره الله عليه تعبد الله ولا تشرك به شيئا وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت ثم قال ألا أدلك على أبواب الخير الصوم جنة والصدقة تطفئ الخطيئة كما يطفئ الماء النار وصلاة الرجل من جوف الليل قال ثم تلا (تتجافى جنوبهم عن المضاجع) حتى بلغ (يعملون)
ثم قال ألا أدلك برأس الأمر كله وعموده وذروة سنامه قلت بلى يا رسول الله قال رأس الأمر الإسلام وعموده الصلاة وذروة سنامه الجهاد ثم قال ألا أخبرك بملاك ذلك كله قلت بلى يا نبي الله فأخذ بلسانه فقال كف عليك هذا فقلت يا نبي الله وإنا لمؤاخذون بما نتكلم به فقال ثكلتك أمك يا معاذ وهل يكب الناس في النار على وجوههم أو على مناخرهم إلا حصائد ألسنتهم . رواه أحمد والترمذي وابن ماجه

27. Hadhrat Mu'aadh bin Jabal narrates that he said, 'I asked, "O Rasul of Allaah, tell me of such an action that will take me to Jannah and will protect me from the fire of Jahannam." Rasulullaah said, " Undoubtedly you have asked a great thing but for the one whom Allaah makes it easy, it will be very easy for him." He then said, "Worship Allaah and do not ascribe any partner to Him, establish Salaah, give Zakaat, keep the fast of Ramadhaan, perform Hajj of the Ka'bah." After this he said, "O Mu'aadh, shall I not show you the door of goodness? (Listen) fasting is a shield (which saves from sin and the fire of Jahannam) and

spending in the path of Allaah wipes away sin like water extinguishes fire and (similarly) a Mu'min performing Salaah at night (wipes away sin)." He then recited the verse, 'Their sides part from their beds, they make du'aa to their Rabb in fear and hope and they spend from what We have provided for them. No soul knows what pleasures are hidden for him as a reward for the deeds he carries out.' [Surah Sajdah, 16, 17] Rasulullaah then said, "Shall I not tell you of the head of this (Deen) and its pillar and its hump?" I said, yes, O Rasul of Allaah, definitely tell us. Rasulullaah said, "Shall I not tell you of the root of these things?" I said, yes, O Rasul of Allaah, definitely tell us. Rasulullaah took hold of his tongue and (indicating towards it) said, "Keep it closed." I said, O Rasul of Allaah, will we be taken to account for the words that our tongues utter?" Rasulullaah said, "Mu'aadh, may your mother lose you, **(know well that) the evil uttered by this tongue is what flings people into Jahannam on their faces or noses.**'" *[Ahmad, Tirmidhi, Ibn Maajah]*

mmm

When is Imaan completed?

وعن أبي أمامة قال : قال رسول الله صلى الله عليه و سلم : " من أحب لله وأبغض لله وأعطى لله ومنع لله فقد استكمل الإيمان " . رواه أبو داود

28. Hadhrat Abu Umamah narrates that Rasulullaah said, "The one who loves for Allaah and hates for Allaah and spends for Allaah and withholds for Allaah (i.e. whatever he does it is for His pleasure) then definitely he has completed his Imaan." *[Abu Dawud]*

mmm

The most virtuous action

وعن أبي ذر قال : قال رسول الله صلى الله عليه و سلم : " أفضل الأعمال الحب في الله والبغض في الله " . رواه أبو داود

29. Hadhrat Abu Dhar narrates that Rasulullaah said, **"The most virtuous of the (internal) actions is to love (someone) solely for Allaah and to hate (someone) solely for the pleasure of Allaah."** *[Abu Dawud]*

mmm

A complete Muslim and a firm Mu'min

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " المسلم من سلم المسلمون من لسانه ويده والمؤمن من أمنه الناس على دمائهم وأموالهم " . رواه الترمذي والنسائي

30. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "(A complete) Muslim is he from whose hands and tongue (the harm of them) Muslims are safe and a (proper) Mu'min is he from whom others understand their lives and wealth to be safe." *[Tirmidhi, Nasa'i]*

mmm

Who is a complete Mujaahid and real emigrant?

وزاد البيهقي في " شعب الإيمان " . برواية فضالة : " والمجاهد من جاهد نفسه في طاعة الله والمهاجر من هجر الخطايا والذنوب "

31. Bayhaqi in Shu'ab ul Imaan has this added to the narration of Hadhrat Fudhaalah that a (complete) Mujaahid is he who places himself in difficulty in obedience to Allaah and (a real) migrant is he who leaves all major and minor sins.

mmm

The importance of trustworthiness and fulfilling ones promise in Islaam

وعن أنس رضي الله عنه قال : قلما خطبنا رسول الله صلى الله عليه و سلم إلا قال : " لا إيمان لمن لا أمانة له ولا دين لمن لا عهد له " . رواه البيهقي في شعب الإيمان

32. Hadhrat Anas narrates that Rasulullaah rarely gave a sermon except that he said in it, "The person who does not have trustworthiness does not have (complete) Imaan and the one who does not fulfill his promise, his Deen is not (complete)." *[Shu'ab ul Imaan]*

mmm

The fire of Jahannam is forbidden upon the complete Mu'min

عن عبادة بن الصامت رضي الله عنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " من شهد أن لا إله إلا الله وأن محمدا رسول الله حرم الله عليه النار "

33. Hadhrat Ubaadah bin Saamit narrates that he heard Rasulullaah saying, "The person who with a true heart testifies that there is no deity but Allaah and Muhammad () is the Rasul of Allaah, Allaah forbids the fire of Jahannam upon him." *[Muslim]*

mmm

The person whose end was upon Imaan will definitely go to Jannah

وعن عثمان رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من مات وهو يعلم أنه لا إله إلا الله دخل الجنة " . رواه مسلم

34. Hadhrat Uthmaan bin Affaan narrates that Rasulullaah said, "The person who passes away having the (firm) belief that there is no deity but Allaah, he will definitely enter Jannah." *[Muslim]*

mmm

Things that make Jannah and Jahannam compulsory

وعن جابر رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ثنتان موجبتان . قال رجل : يا رسول الله ما الموجبتان ؟ قال : (من مات يشرك بالله شيئا دخل النار ومن مات لا يشرك بالله شيئا دخل الجنة) (رواه مسلم)

35. Hadhrat Jaabir narrates that Rasulullaah said, "Two things make (Jannah and Jahannam) compulsory." A companion asked, "O Rasul of Allaah, what are the two things that make (Jannah and Jahannam) compulsory?" Rasulullaah said, "(The first is that the person who dies in the condition that he ascribed partners to Allaah he will go to Jahannam (and the second thing is that) the person who dies in this condition that he did not ascribe any partner to Allaah he will go to Jannah." *[Muslim]*

mmm

Glad tidings of Jannah for the Mu'min

وعن أبي هريرة رضي الله عنه قال : كنا قعودا حول رسول الله صلى الله عليه و سلم معنا أبو بكر وعمر رضي الله عنهما في نفر فقام رسول الله صلى الله عليه و سلم من بين أظهرنا فأبطأ علينا وخشينا أن يقتطع دوننا وفزعنا فقمنا فكنت أول من فزع فخرجت أبتغي رسول الله صلى الله عليه و سلم حتى أتيت حائطا للأنصار لبني النجار فدرت به هل أجد له بابا فلم أجد فإذا ربيع يدخل في جوف حائط من بئر خارجة والربيع الجدول فاحتفزت كما يحتفز الثعلب فدخلت على رسول الله صلى الله عليه و سلم فقال أبو هريرة فقلت نعم يا رسول الله قال ما شأنك قلت كنت بين أظهرنا فقمت فأبطأت علينا فخشينا أن تقتطع دوننا ففزعنا فكنت أول من فزع فأتيت هذا الحائط فاحتفزت كما يحتفز الثعلب وهؤلاء الناس ورائي فقال يا أبا هريرة وأعطاني نعليه قال اذهب بنعلي هاتين فمن لقيت من وراء هذا الحائط يشهد أن لا إله إلا الله مستيقنا بها قلبه فبشره بالجنة فكان أول من لقيت عمر فقال ما هاتان النعلان يا أبا هريرة فقلت هاتان نعلا رسول الله صلى الله عليه و سلم بعثني بهما من لقيت يشهد أن لا إله إلا الله مستيقنا بها قلبه بشرته بالجنة فضرب عمر بيده بين ثديي فخررت لاستي فقال ارجع يا أبا هريرة فرجعت إلى رسول الله صلى الله عليه و سلم فأجهشت بكاء وركبني عمر فإذا هو على أثري فقال لي رسول الله صلى الله عليه و سلم ما لك يا أبا هريرة قلت لقيت عمر فأخبرته بالذي بعثتني به فضرب بين ثديي فخررت لاستي قال ارجع فقال له رسول الله يا عمر ما حملك على ما فعلت قال يا رسول الله بأبي أنت وأمي أبعثت أبا هريرة بنعليك من لقي يشهد أن لا إله إلا الله مستيقنا بها قلبه بشره

بالجنة قال نعم قال فلا تفعل فإني أخشى أن يتكل الناس عليها فخلهم يعملون قال رسول الله صلى الله عليه و سلم فخلهم " . رواه مسلم

36. Hadhrat Abu Hurayrah narrates that one day we were sitting with Rasulullaah and with us was Hadhrat Abu Bakr and Hadhrat Umar . Suddenly, Rasulullaah got up and went away somewhere outside. When some time had gone by (and he did not return) we had a strong feeling that it should not be that in our absence an enemy has harmed Rasulullaah . (With this thought) we became worried and got up. Because I was the first to get worried, therefore I was (the first) to come out in search of Rasulullaah . Looking for him I reached the garden of an Ansaari of Banu Najjaar. (Thinking that he is inside) I (in order to enter) looked for a door on all four sides but (in worry and confusion) I could not see the door. Suddenly I saw a canal that was going from a well outside into the garden. I therefore crawled through the canal and reached Rasulullaah . (Looking at me coming suddenly in this way, out of astonishment) Rasulullaah said, "Abu Hurayrah! You?" I said, "Yes, O Rasul of Allaah." Rasulullaah said, "What is wrong?" I said, **"O Rasul of Allaah, you were present with us then got up and went away.** When much time passed we became worried that (Allaah forbid) in our absence you suffer some accident and worry came over me first, so searching for you I reached this garden. (I did not see a door here), so I crawled like a fox (through the path of the canal) and came inside. The rest of the people are coming behind me." (Hearing this) Rasulullaah removed his shoes, gave it to me and said, "O Abu Hurayrah, go and take these shoes with you (so that the people outside know that you have come from me) and whichever person outside this garden you meet testifies with complete conviction that there is no deity but Allaah, then give him the glad tidings of Jannah." (Hadhrat Abu Hurayrah says that I came out with this message of Rasulullaah), the

first person I met was Hadhrat Umar . He asked me, "Abu Hurayrah, how do you have these shoes?" I said, "These are the shoes of Rasulullaah , he gave them to me (as a sign) and sent me so that whichever person I meet that testifies with a true heart and complete conviction that there is no deity but Allaah, I should give them the glad tidings of Jannah." (The moment he heard this) Umar hit me on my chest so hard that I fell on my buttocks. He then said, "Abu Hurayrah, go back." So I returned to Rasulullaah and cried uncontrollably. Here the fear of Umar was upon me now I see that he is also behind me. (Looking at this condition) Rasulullaah said, "Abu Hurayrah, what happened?" I said, "O Rasul of Allaah, (I came out with your message and) the first person I met was Umar. I gave him your message, (the moment he heard it) he hit me on my chest such that I fell to the ground on my buttocks and he told me to return." After this, Rasulullaah asked Hadhrat Umar , "Umar, why did you do this?" He said, "O Rasul of Allaah, my parents are sacrificed for you. Did you definitely send Abu Hurayrah with your shoes that whoever he meets that says with a true heart and complete conviction that there is no deity but Allaah he has the glad tidings of Jannah?" Rasulullaah said, "Yes." Umar said, "O Rasul of Allaah, do not do this, I fear that people should not have hope in this glad tiding and sit complacent (and leave out actions). Therefore, leave them to practice (as much as possible)." Rasulullaah said, "(If this is your counsel) then leave people to practice." *[Muslim]*

mmm

The keys to Jannah

عن معاذ بن جبل قال : " قال لي رسول الله صلى الله عليه و سلم مفاتيح الجنة شهادة أن لا إله إلا الله " . رواه أحمد

37. Hadhrat Mu'aadh bin Jabal narrates that Rasulullaah said to him, "Testifying (with a true heart and firm conviction) that there is no deity but Allaah is the keys to (all the doors of) Jannah." *[Ahmad]*

mmm

The method of attaining salvation from whispering

عن عثمان بن عفان رضي الله عنه قال : إن رجالا من أصحاب النبي صلى الله عليه و سلم حين توفي النبي صلى الله عليه و سلم حزنوا عليه حتى كاد بعضهم يوسوس قال عثمان وكنت منهم فبينا أنا جالس في ظل أطم من الآطام مر علي عمر رضي الله عنه فسلم علي فلم أشعر أنه مر ولا سلم فانطلق عمر حتى دخل على أبي بكر رضي الله عنه فقال له ما يعجبك أني مررت على عثمان فسلمت عليه فلم يرد علي السلام وأقبل هو وأبو بكر في ولاية أبي بكر رضي الله عنه حتى سلما علي جميعا ثم قال أبو بكر جاءني أخوك عمر فذكر أنه مر عليك فسلم فلم ترد عليه السلام فما الذي حملك على ذلك قال قلت ما فعلت فقال عمر بلى والله لقد فعلت ولكنها عبيتكم يا بني أمية قال قلت والله ما شعرت أنك مررت ولا سلمت قال أبو بكر صدق عثمان وقد شغلك عن ذلك أمر فقلت أجل قال ما هو فقال عثمان رضي الله عنه توفى الله عز و جل نبيه صلى الله عليه و سلم قبل أن نسأله عن نجاة هذا الأمر قال أبو بكر قد سألته عن ذلك قال فقمت إليه فقلت له بأبي أنت وأمي أنت أحق بها قال أبو بكر قلت يا رسول الله ما نجاة هذا الأمر فقال رسول الله صلى الله عليه و سلم من قبل مني الكلمة التي عرضت على عمي فردها فهي له نجاة . رواه أحمد

38. Hadhrat Uthman bin Affaan narrates that when Rasulullaah passed away then many companions were so

grieved that there was a danger regarding some of them that they would fall into doubt (i.e. they would fall prey to this whisper that when Rasulullaah has left this world, then the Deen and Shari'ah will be finished). Hadhrat Uthman says that I was one of them. Consequently, (on account of a great incident that put me into being an idol of severe worry and grief), I was sitting and Hadhrat Umar passed by me and greeted with Salaam, (due to not being in my senses) I did not even know (when he passed by me and when he greeted). **Hadhrat Umar complained of this to Hadhrat Abu Bakr .** Hadhrat Abu Bakr came with Hadhrat Umar to me and both of them greeted me. Hadhrat Abu Bakr asked me why I did not reply to the Salaam of my brother Umar. I said that this did not happen (i.e. I do not know that Umar came to me and greeted with Salaam and I did not reply). Hadhrat Umar said that yes, by Allaah, it so happened (that you did not reply to my Salaam). Hadhrat Uthman says that I said by Allaah, I definitely do not know that you came to me and I do not know that you greeted me. Hadhrat Abu Bakr said that Uthman is speaking the truth (but it seems that) something has kept you away (that you did not know Umar came to you nor did you reply to his Salaam). I said that it could be the case. He asked regarding it. I said that Rasulullaah has left the world but we could not ask Rasulullaah regarding this matter (i.e. whispers and doubts and reservations about Deen), that what is the method of salvation from it. Abu Bakr said, "(Do not be grieved), I asked Rasulullaah regarding this already." (Hadhrat Uthman says that) I (involuntarily) stood up and said, "My mother and father be sacrificed upon you, definitely, you (on account of being so close and out of desire to seek knowledge) are worthy of having asked regarding this. Hadhrat Abu Bakr said, "I asked, 'O Rasul of Allaah, what the way of salvation from this?'" Rasulullaah said, "The

person who (with a sincere heart) accepted the Kalimah of Tauheed from us, **the one I presented to my uncle (Abu Talib) and he did not accept,** then that Kalimah will be responsible for the salvation of that person.” *[Ahmad]*

Note:

from this Hadith it is learnt that the person who has doubts and reservations about Deeni matters, he should recite Kalimah Tauheed and he should accept it from the depths of his heart. This is a means of salvation from doubts and reservations.

The talk of Islaam will definitely be elevated

عن المقداد بن الأسود قال : سمعت رسول الله صلى الله عليه و سلم : " يقول لا يبقى على ظهر الأرض بيت مدر ولا وبر إلا أدخله الله كلمة الإسلام بعز عزيز أو ذل ذليل إما يعزهم الله عز و جل فيجعلهم من أهلها أو يذلهم فيدينون لها رواه أحمد

39. Hadhrat Miqdaad bin al Aswad narrates that Rasulullaah said, “(In the Arabian Peninsula) no house on earth, whether made of sand or a tent will remain in which Allaah will not enter the Kalimah of Islaam into it, with the honour of the honourable and the disgrace of the disgraced (subsequently, those who accept this Kalimah with happiness and a true heart) Allaah will honour them and they will be made worthy of it and those (who do not accept it with happiness) Allaah will disgrace them and they will be forced to become obedient to the Kalimah (i.e. they will pay Jizyah and live under Islaamic rule).” (Hearing this) I said, “Then the Deen of Allaah will prevail on all four sides.” *[Ahmad]*

mmm

The importance of good actions together with Imaan

عن وهب بن منبه قيل له : أليس لا إله إلا الله مفتاح الجنة قال بلى ولكن ليس مفتاح إلا له أسنان فإن جئت بمفتاح له أسنان فتح لك وإلا لم يفتح لك . رواه البخاري في ترجمة باب

40. Hadhrat Wahb bin Munabbih narrates that someone asked him, "Is 'there is no deity but Allaah' not the key to Jannah?" Wahb said, "Indeed, but teeth are necessary in a key as well. So if you come with such a key which has teeth, then (definitely) the doors of Jannah will open, otherwise the doors of Jannah will not open for you."*[Bukhari]*

Note:

the meaning of teeth is good actions. Therefore the person who comes with good actions along with Imaan, the doors of Jannah will open immediately otherwise the doors of Jannah will not open immediately.

mmm

The reward and recompense of the good deeds of a Mu'min

وعن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : إذا أحسن أحدكم إسلامه فكل حسنة يعملها تكتب له بعشر أمثالها إلى سبع مائة ضعف وكل سيئة يعملها تكتب له بمثلها " (متفق عليه)

41. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "When any of you (with a true heart and sincere intention)

makes his Imaan good, then whatever goodness he does, then it is written in his record of deeds from 10 to 700 the like of it and whatever bad he does, then only the like of it is written in his record of deeds until he meets Allaah.”

[Bukhari, Muslim]

mmm

The sign of Imaan and the sign of sin

وعن أبي أمامة أن رجلا سأل رسول الله صلى الله عليه و سلم : " ما الإيمان قال إذا سرتك حسنتك وساءتك سيئتك فأنت مؤمن قال يا رسول الله فما الإثم قال إذا حاك في نفسك شيء فدعه " . رواه أحمد

42. Hadhrat Abu Umaamah narrates that a person asked Rasulullaah , “O Rasul of Allaah, what is (the sign of) Imaan?” Rasulullaah replied, “When your good deeds please you and your bad deeds displease you, then you are a Mu’min.” The person then asked, “O Rasul of Allaah, what is (the sign of) sin?” Rasulullaah said, “When something creates doubt in your heart (then understand that it is a sin), therefore leave it.” *[Ahmad]*

mmm

A few important questions and their answers

عن عمرو بن عبسة قال : أتيت رسول الله صلى الله عليه و سلم فقلت يا رسول الله من تبعك على هذا الأمر قال حر وعبد قلت ما الإسلام قال طيب الكلام وإطعام الطعام قلت ما الإيمان قال الصبر والسماحة قال قلت أي الإسلام أفضل قال من سلم المسلمون من لسانه ويده قال قلت أي الإيمان أفضل قال خلق حسن قال قلت أي الصلاة أفضل قال طول القنوت قال قلت أي الهجرة أفضل قال أن تهجر ما كره ربك عز و جل قال قلت فأي الجهاد أفضل قال من عقر جواده وأهريق دمه قال قلت أي الساعات أفضل قال جوف الليل الآخر . . . رواه أحمد

43. Hadhrat Amr bin Abasah narrates, "I went to Rasulullaah and said, 'O Rasul of Allaah, (in the beginning of the call of Islaam) who is with you in this Deen-religion (Islaam)?' Rasulullaah said, "A free man (Abu Bakr) and a slave (Bilal).' I said, 'What is Islaam?' He said, 'Pure speech and feeding the poor.' I said, 'What is Imaan?' He said, 'Patience and generosity.' (i.e. staying away from evil and remaining firm upon obedience) I said, 'Which Muslim is the best?' He said, 'He from whose tongue and hands (their harm) Muslims are safe.' I said, 'What is the best thing in Imaan?' He said, 'Good character.' I said, 'What is best in Salaah?' He said, 'Standing for a long while.' I said, 'Which migration is the best?' He said, 'That you stay away from that which Allaah dislikes.' I said, 'Who is best in Jihaad?' He said, 'The person whose horse dies and he is martyred as well.' I said, 'Which time is the best?' Rasulullaah said, 'The middle part of the last portion of the night.'" (i.e. the fifth part of the night if divided into six parts) *[Ahmad]*

mmm

Glad tidings for the one who refrains from Shirk and is punctual upon the obligatory duties

Section One

وعن معاذ بن جبل قال سمعت رسول الله صلى الله عليه و سلم يقول : " من لقي الله لا يشرك به شيئا يصلي الخمس ويصوم رمضان غفر له قلت أفلا أبشرهم يا رسول الله قال دعهم يعملوا" . رواه أحمد

44. Hadhrat Mu'aadh bin Jabal narrates that he heard Rasulullaah saying, "He who meets Allaah such that he did not ascribe any partner to Him, performed the five times Salaah and fasted in Ramadhaan will be forgiven." I said, "O Rasul of Allaah, shall I give the glad tidings to the people?" Rasulullaah said, "Leave them on their condition so that they can continue to practice." *[Ahmad]*

mmm

The best characteristics of Imaan

وعن معاذ أنه سأل النبي صلى الله عليه و سلم عن أفضل الإيمان قال : " أن تحب لله وتبغض لله وتعمل لسانك في ذكر الله قال وماذا يا رسول الله قال وأن تحب للناس ما تحب لنفسك وتكره لهم ما تكره لنفسك " . رواه أحمد

45. Hadhrat Mu'aadh bin Jabal narrates that he asked Rasulullaah , "What are the best characteristics of Imaan?" Rasulullaah said, "Your love (for someone) is for the pleasure of Allaah and your hatred and enmity is also for Allaah and you keep your tongue busy in the remembrance of Allaah (with presence of heart)." Mu'aadh asked, "O Rasul of Allaah, what else (besides these)?"Rasulullaah said, "Like for others what you like for yourself and what you dislike for yourself you should also dislike for others." *[Ahmad]*

Major sins and the signs of hypocrisy

The greatest sin

عن عبد الله بن مسعود قال : قال رجل : يا رسول الله أي الذنب أكبر عند الله قال أن تدعو لله ندا وهو خلقك قال ثم أي قال ثم أن تقتل ولدك خشية أن يطعم معك قال ثم أي قال ثم أن تزاني بحليلة جارك فأنزل الله عز و جل تصديقها (والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس التي حرم الله إلا بالحق ولا يزنون ومن يفعل ذلك يلق أثاما) الآية (متفق عليه)

46. Hadhrat Abdullaah bin Mas'ood says that a person asked, 'O Rasul of Allaah, which is the greatest sin before Allaah?' Rasulullaah said, "It is that you ascribe partners to the Allaah that created you." The person then asked, "Which is the greatest sin after that?" Rasulullaah said, "It is that you kill your children with the thought that they will eat with you." He then asked, "Which is the greatest sin after that?" Rasulullaah said, "That you commit adultery with the wife of your companion." (Hadhrat Abdullaah bin Mas'ood says that) in verification of this is the verse, 'Those who do not call to another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant and who do not fornicate. Whoever commits these shall meet with a grave punishment." *[Bukhari, Muslim]*

mmm

وعن عبد الله بن عمرو عن النبي صلى الله عليه و سلم قال : " الكبائر الإشراك بالله وعقوق الوالدين وقتل النفس واليمين الغموس " . رواه البخاري وفي رواية أنس: " وشهادة الزور " بدل: " اليمين الغموس "

47. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “The major sins are; ascribing partners to Allaah, disobedience to parents, killing without right and making a false oath.” *[Bukhari]* In the narration of Hadhrat Anas , instead of ‘a false oath’ it is ‘false testimony’.

[Bukhari, Muslim]

mmm

Seven sins that destroy

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه و سلم قال : " اجتنبوا السبع الموبقات قالوا يا رسول الله وما هن قال الشرك بالله والسحر وقتل النفس التي حرم الله إلا بالحق وأكل الربا وأكل مال اليتيم والتولي يوم الزحف وقذف المحصنات المؤمنات الغافلات " (متفق عليه)

48. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “(People), stay away from seven things that destroy.” It was asked, “O Rasul of Allaah, what are the seven destructive things?” He said, “Ascribing a partner to Allaah, to do black magic, unlawfully killing a person that Allaah has forbidden, eating the wealth of the orphan, eating interest, fleeing from the enemy during battle, accusing chaste, believing, unaware women of adultery.”

[Bukhari, Muslim]

mmm

The light of Imaan does not remain when major sins are committed

وعن أبي هريرة رضي الله عنه إن النبي صلى الله عليه و سلم قال : " لا يزني الزاني حين يزني وهو مؤمن ولا يشرب الخمر حين يشربها وهو مؤمن ولا يسرق السارق حين يسرق وهو مؤمن ولا ينتهب نهبة ذات شرف يرفع الناس

إليه أبصارهم فيها حين ينتهبها وهو مؤمن ولا يغل أحدكم حين يغل وهو مؤمن فإياكم إياكم " (متفق عليه)
وفي رواية ابن عباس : " ولا يقتل حين يقتل وهو مؤمن " . قال عكرمة : قلت لابن عباس : كيف ينزع الإيمان منه ؟ قال : هكذا وشبك بين أصابعه ثم أخرجها فإن تاب عاد إليه هكذا وشبك بين أصابعه وقال أبو عبد الله : لا يكون هذا مؤمنا تاما ولا يكون له نور الإيمان . هذا لفظ البخاري

49. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The adulterer, his Imaan does not remain when he commits adultery, the thief, his Imaan does not remain when he steals, the drinker, his Imaan does not remain when he drinks, and the mugger when he mugs and the people see him (openly) – his Imaan does not remain and the one who misappropriates, his Imaan does not remain when he misappropriates. So stay away (from these sins).”

[Bukhari, Muslim]

This is also mentioned in the narration of Ibn ‘Abbaas that ‘a murderer when he unlawfully kills, his Imaan does not remain.’ Ikramah says that I heard this Hadith from Hadhrat Ibn ‘Abbaas and asked that how is Imaan separated from a person? He said, “In this way.” (Saying this) he placed the fingers of both his hands into each other and then separated them. After this he said, “If he repents then Imaan comes back to him in this way.” (Saying this) he again placed his fingers into each other. In addition, Abu Abdullaah (Imam Bukhari) said that (this Hadith means that) the person (while committing sin) does not remain a complete Mu’min and the light of Imaan does not remain in him. *[Bukhari]*

mmm

Three signs of a hypocrite

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : (" آية المنافق ثلاث " . زاد مسلم : " وإن صام وصلى وزعم أنه مسلم " . ثم اتفقا : " إذا حدث كذب وإذا وعد أخلف وإذا اؤتمن خان "

50. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The signs of a hypocrite are three, even though he performs Salaah, fasts and claims to be a Muslim; he lies when he speaks, he breaks his promise when he makes one, when a trust is placed with him he misappropriates."

[Bukhari, Muslim]

mmm

Four characteristics of hypocrisy

وعن عبد الله بن عمرو أن النبي صلى الله عليه و سلم قال : " أربع من كن فيه كان منافقا خالصا ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها إذا اؤتمن خان وإذا حدث كذب وإذا عاهد غدر وإذا خاصم فجر " (متفق عليه)

51. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "Four characteristics are such that if they are in a person he is a clear hypocrite and the one in whom there is one of them, he has a characteristic of hypocrisy until he leaves it. (The four characteristics are) when a trust is placed with him, he misappropriates, when he speaks he lies, when he promises he breaks it and when he argues he swears." *[Bukhari, Muslim]*

mmm

The example of a hypocrite

وعن ابن عمر عن النبي صلى الله عليه و سلم قال : " مثل المنافق كمثل الشاة العائرة بين الغنمين تعير إلى هذه مرة وإلى هذه مرة " . رواه مسلم

52. Hadhrat Ibn Umar narrates that rasulullaah said, “The example of a hypocrite is like the goat that seeks a male and roams between two flocks, sometimes inclining towards this one and sometimes towards the other.” *[Muslim]*

mmm

Nine clear commands

عن صفوان بن عسال قال : قال يهودي لصاحبه اذهب بنا إلى هذا النبي فقال صاحبه لا تقل نبي إنه لو سمعك كان له أربعة أعين فأتيا رسول الله صلى الله عليه و سلم فسألاه عن تسع آيات بينات فقال لهم : " لا تشركوا بالله شيئا ولا تسرقوا ولا تزنوا ولا تقتلوا النفس التي حرم الله إلا بالحق ولا تمشوا ببريء إلى ذي سلطان ليقتله ولا تسحروا ولا تأكلوا الربا ولا تقذفوا محصنة ولا تولوا الفرار يوم الزحف وعليكم خاصة اليهود أن لا تعتدوا في السبت " . قال فقبلوا يده ورجله فقالا نشهد أنك نبي قال فما يمنعكم أن تتبعوني قالوا إن داود دعا ربه أن لا يزال في ذريته نبي وإنا نخاف إن تبعناك أن تقتلنا اليهود . رواه الترمذي وأبو داود والنسائي

53. Hadhrat Safwaan bin Assaal narrates that (one day) a Jew said to his companion, “Come, let us go to this Nabi.” His companion said, “Do not say Nabi because if he hears (that the Jew calls me a Nabi) then he will get four eyes (i.e. he will not be able to control his joy), anyway, they both came to Rasulullaah and asked him about nine clear commands. Rasulullaah said, “Do not ascribe any partner to Allaah, do not steal, do not commit adultery, do not unlawfully take the life that Allaah has forbidden, do not take an innocent person to the ruler to be killed, do not do black magic, do not eat interest, do not accuse a chaste woman of adultery, do not show your back to the enemy in the battlefield, and O Jews, and especially for you, do not overstep the (divine command) regarding the Sabbath.” **The narrator says that (hearing this) both Jews kissed the**

hands and feet of Rasulullaah and said that we testify that you definitely are a Nabi. Rasulullaah said, "(When you have conviction in my Risaalat then) who is preventing you from following me?" they said, "Dawood made Du'aa' to his Rabb that there should remain a Nabi in his progeny. Therefore we fear that if we follow you, the Jews will kill us." *[Tirmidhi, Abu Dawood, Nasa'i]*

mmm

Three things are the root of Imaan

وعن أنس بن مالك قال : قال رسول الله صلى الله عليه و سلم : " ثلاث من أصل الإيمان الكف عمن قال لا إله إلا الله ولا نكفره بذنب ولا نخرجه من الإسلام بعمل والجهاد ماض منذ بعثني الله إلى أن يقاتل آخر أمتي الدجال لا يبطله جور جائر ولا عدل عادل والإيمان بالأقدار " . رواه أبو داود

54. Hadhrat Anas narrates that Rasulullaah said, "Three things are the root of Imaan. (1) The one who testifies to 'there is no deity but Allaah' – stay away from (giving him trouble), do not call him a disbeliever on account of a sin, and do not take him out of the fold of Islaam on account of some action. (2) Ever since Allaah made me a Rasul and sent me Jihaad is in vogue until the last person of this Ummah will fight Dajjaal, the oppression of an oppressor will not stop Jihaad nor will the justice of a just person finish it off. (3) Believing in Taqdeer." *[Abu Dawood]*

mmm

The ill effect of adultery

وعن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : " إذا زنى العبد خرج منه الإيمان فكان فوق رأسه كالظلة فإذا خرج من ذلك العمل عاد إليه الإيمان " . رواه الترمذي وأبو داود

55. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When a person commits adultery, his Imaan leaves him and remains suspended above his head like a shadow. When he comes out of the sin, then Imaan returns to him.”

[Tirmidhi, Abu Dawood]

Ten important bequests

عن معاذ قال : أوصاني رسول الله صلى الله عليه و سلم بعشر كلمات قال لا تشرك بالله شيئا وإن قتلت وحرقت ولا تعقن والديك وإن أمراك أن تخرج من أهلك ومالك ولا تتركن صلاة مكتوبة متعمدا فإن من ترك صلاة مكتوبة متعمدا فقد برئت منه ذمة الله ولا تشربن خمرا فإنه رأس كل فاحشة وإياك والمعصية فإن بالمعصية حل سخط الله عز و جل وإياك والفرار من الزحف وإن هلك الناس وإذا أصاب الناس موتان وأنت فيهم فاثبت وأنفق على عيالك من طولك ولا ترفع عنهم عصاك أدبا وأخفهم في الله . رواه أحمد

56. Hadhrat Mu’aadh narrates that Rasulullaah made a bequest of ten things to me. Subsequently, he said, “(1) Do not ascribe any partner to Allaah even though you are killed and burnt (2) do not be disobedient to your parents even if they command you to leave your family and wealth (3) do not wilfully leave any obligatory prayer because Allaah is

free of obligation towards the one who wilfully leaves Salaah (4) do not drink, for liquor is the root of all sins (5) stay away from disobeying Allaah and sin because the anger of Allaah descends by disobedience to Him (6) never show your back to the enemy in Jihaad even if all your companions are destroyed (7) when death (in the form of calamity) spreads among people and you are present among them, then remain firm (i.e. do not run from fear of death) (8) carry on spending upon your family according to your ability (9) do not move your cane from them with the objective of nurturing (i.e. keep your control over them and warn them appropriately when they are negligent and careless) (10) carry on warning them regarding the matter of Allaah (i.e. warn your family and explain to them about the punishment of Allaah upon going against the Shari'ah)." *[Ahmad]*

mmm

Knowledge of hypocrisy in belief is impossible now

وعن حذيفة قال : إنما كان النفاق على عهد النبي صلى الله عليه و سلم فأما اليوم فإنما هو الكفر بعد الإيمان . رواه البخاري

57. Hadhrat Hudhayfah narrates that knowledge of hypocrisy (in belief) was possible in the time of Rasulullaah . Now it is either Kufr or Imaan. *[Bukhari]*

Note:

Today too, hypocrisy in action can be known through the signs explained in the Ahadith but knowledge of hypocrisy in belief cannot be after Rasulullaah because whatever is hidden in the hearts cannot be known without revelation and the chain of revelation came to an end after Rasulullaah . Therefore, those involved in hypocrisy in belief today, they are Kaafir in terms of the

laws of the Aakhiraat-hereafter and Mu'min in terms of the laws of the world.

mmm

Whispers (Waswasah)

Forgiveness of Waswasah

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " إن الله تعالى تجاوز عن أمتي ما وسوست به صدورها ما لم تعمل به أو تتكلم " (متفق عليه)

58. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Indeed Allaah has forgiven those whispers from my Ummah that are created in their hearts as long as they do not practise upon those whispers and do not bring them on the tongue." *[Bukhari, Muslim]*

mmm

Taking Waswasah as bad is clear Imaan

وعن أبي هريرة رضي الله عنه قال : جاء ناس من أصحاب رسول الله صلى الله عليه و سلم إلى النبي صلى الله عليه و سلم فسألوه : إنا نجد في أنفسنا ما يتعاظم أحدنا أن يتكلم به . قال : " أو قد وجدتموه " قالوا : نعم . قال : " ذاك صريح الإيمان " .

رواه مسلم

59. Hadhrat Abu Hurayrah narrates that (one day) a few companions of Rasulullaah came to him () and said that we find such things in our hearts (whispers) that we find bad to bring onto our tongues. Rasulullaah asked, "Do you definitely find it such?" (i.e. when a whisper comes then your heart dislikes it and you find it bad to bring it onto your tongue?) The companions said, "Yes." Rasulullaah said, "This is clear Imaan." *[Muslim]*

mmm

When evil thoughts arise, then seek protection with Allaah and refresh your Imaan

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " يأتي الشيطان أحدكم فيقول : من خلق كذا ؟ من خلق كذا ؟ حتى يقول : من خلق ربك ؟ فإذا بلغه فليستعذ بالله ولينته " (متفق عليه)

60. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Shaytaan comes to some of you and says that who created this? And who created that? (i.e. who created the sky? Who created the earth? Etc) then finally he says, 'Who created your Rabb?' when it comes to this stage, then seek the protection of Allaah and end it off." *[Bukhari, Muslim]*

mmm

61. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “People will always ask until it will be said that Allaah created this creation (so) who created Allaah? So, when this type of thought and whisper is created in a person’s heart, then he should say that I believe in Allaah and His Ambiyaa-messengers.” *[Bukhari, Muslim]*

mmm

Two companions of man

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " ما منكم من أحد إلا وقد وكل به قرينه من الجن وقرينه من الملائكة . قالوا : وإياك يا رسول الله ؟ قال : وإياي ولكن الله أعانني عليه فأسلم فلا يأمرني إلا بخير " . رواه مسلم

62. Hadhrat Ibn Mas’ood narrates that Rasulullaah said, “There is none of you except that a companion from the Jinn and a companion from the angels has been appointed over you. The companions asked, “O Rasul of Allaah, for you as well? (Has a companion from the Jinn been appointed over you?) Rasulullaah said, “Me too, but Allaah has helped me to face this (Shaytaan). (Therefore, not only am I safe from his plotting and trickery, but) that (Shaytaan) has become a follower of me. Therefore that (Shaytaan) also gives me counsel of goodness.” *[Muslim]*

mmm

The effect of Shaytaan

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " إن الشيطان يجري من الإنسان مجرى الدم(متفق عليه)

63. Hadhrat Anas narrates that Rasulullaah said, “The effect of Shaytaan in man runs like blood runs in the veins.” *[Bukhari, Muslim]*

mmm

The evil of Shaytaan when a baby is born

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ما من بني آدم مولود إلا يمسه الشيطان حين يولد فيستهل صارخا من مس الشيطان غير مريم وابنها "(متفق عليه)

64. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Whichever child is born among man Shaytaan touches it (i.e. he hits his finger on its hip that the child is caused harm) **due to which the child screams but Shaytaan did not touch Hadhrat Maryam and her son (Hadhrat ‘Isa).”** *[Bukhari, Muslim]*

mmm

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم : " صياح المولود حين يقع نزغة من الشيطان " (متفق عليه)

65. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The screaming of a child when it is born is on account of Shaytaan pressing it with his finger.” *[Bukhari, Muslim]*

mmm

Which Shaytaan is the closest to Iblees?

وعن جابر قال قال رسول الله صلى الله عليه و سلم إن إبليس يضع عرشه على الماء ثم يبعث سراياه فأدناهم منه منزلة أعظمهم فتنة يجيء أحدهم فيقول فعلت كذا وكذا فيقول ما صنعت شيئا قال ثم يجيء أحدهم فيقول ما تركته حتى فرقت بينه وبين امرأته قال فيدنيه منه ويقول نعم أنت قال الأعمش أراه قال " فيلتزمه ".

رواه مسلم

66. Hadhrat Jaabir narrates that Rasulullaah said, “Iblees places his throne on water (the ocean). He then sends his armies off so that they may place people into trials and deviation. From his army, the one closest to him is the one who causes the most trials (fitnahs). One of them returns and says, “I caused such and such fitnah.” In reply, Iblees says, “You have done nothing.” Rasulullaah said, “Then one of them comes and says, “I (began to deviate a person) and did not leave him until I did not cause separation between him and his wife.” Rasulullaah says, “(Hearing this) Iblees sits him close to himself and says, “You have done well.” (A narrator of the Hadith) A’mash says, “I think that Hadhrat Jaabir also said, “Iblees hugs him.” *[Muslim]*

mmm

Shaytaan continuously spreads evil and corruption amongst Muslims

وعن جابر قال سمعت النبي صلى الله عليه و سلم يقول : " إن الشيطان قد أيس أن يعبده المصلون في جزيرة العرب ولكن في التحريش بينهم " . رواه مسلم

67. Hadhrat Jaabir narrates that Rasulullaah said, "Shaytaan has become hopeless that those who perform Salaah (Muslims) will worship him in the Arabian Peninsula but he carries on spreading trials and corruption amongst them." *[Muslim]*

mmm

Do not give evil thoughts a physical form

عن ابن عباس أن النبي صلى الله عليه و سلم جاءه رجل فقال : إني أحدث نفسي بالشيء لأن أكون حممة أحب إلي من أن أتكلم به . قال : " الحمد لله الذي رد أمره إلى الوسوسة " . رواه أبو داود

68. Hadhrat Ibn 'Abbaas narrates that a person came to Rasulullaah and said, "(O Rasul of Allaah), I find such (bad) thoughts in me that instead of making them apparent, I like it more that I be burnt to coal." Rasulullaah said, "Gratitude is for Allaah Who kept these thoughts to the limit of whisperings." *[Abu Dawood]*

mmm

The workings of Shaytaan and the angels

وعن بن مسعود قال : قال رسول الله صلى الله عليه و سلم : " إن للشيطان لمة بابن آدم وللملك لمة فأما لمة الشيطان فإيعاد بالشر وتكذيب بالحق وأما لمة الملك فإيعاد بالخير وتصديق بالحق فمن وجد ذلك فليعلم أنه من الله فليحمد الله ومن وجد الأخرى فليتعوذ بالله من الشيطان الرجيم ثم قرأ (الشيطان يعدكم الفقر ويأمركم بالفحشاء) الآية) أخرجه الترمذي وقال : هذا حديث حسن غريب

69. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "Indeed there is one control of Shaytaan over man and one

control of the angels. The control of Shaytaan is that he incites towards evil and belies the truth. The control of the angel is that he encourages towards good and verifies the truth. Therefore, whichever person finds the condition of (being encouraged towards goodness) should understand that it is from Allaah, he should thank Allaah for this and whichever person finds the other condition within himself (the whispering of Shaytaan), he should seek protection from the rejected Shaytaan." Rasulullaah then recited this verse, 'Shaytaan promises you with poverty and orders you to immodesty.' *[Surah Baqarah, 268] - [Tirmidhi]*

mmm

The treatment for Waswasah from Shaytaan

عن أبي هريرة قال سمعت رسول الله صلى الله عليه و سلم يقول : " لا يزال الناس يتساءلون حتى يقال : هذا خلق الله الخلق فمن خلق الله ؟ فإذا قالوا ذلك فقولوا الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا أحد ثم ليتفل عن يساره ثلاثا وليستعذ من الشيطان " . رواه أبو داود

70. Hadhrat Abu Hurayrah narrates that he heard Rasulullaah saying, "People will continue to ask until it will be said that Allaah created the entire creation so who created Allaah? When people ask this, then say that Allaah is one, Allaah is independent, He did not give birth to anyone and no one gave birth to Him and there is none equal to Him. Then spit thrice to the left and seek protection from the rejected Shaytaan." *[Abu Dawood]*

mmm

Waswasah from Shaytaan

عن أنس بن مالك يقول قال رسول الله صلى الله عليه و سلم : " لن يبرح الناس يتساءلون حتى يقولوا هذا الله خالق كل شيء فمن خلق الله " . رواه البخاري . ولمسلم : " قال : قال الله عز و جل : إن أمتك لا يزالون يقولون : ما كذا ؟ ما كذا ؟ حتى يقولوا : هذا الله خلق الخلق فمن خلق الله عز و جل ؟ "

71. Hadhrat Anas narrates that Rasulullaah □ said, “People will continue asking amongst themselves (i.e. in the form of Shaytaani Waswasah such thoughts will be created in them) that Allaah has created everything (so) who created Allaah?” *[Bukhari]* In the narration of Muslim, Rasulullaah □ said, “Allaah □ says that the people of your Ummah continue to say that what is this? How did it occur? Then finally they will say that Allaah created everything so who created Allaah?”

mmm

The method of being saved from the Waswasah of Shaytaan

عن عثمان بن أبي العاص أتى النبي صلى الله عليه و سلم فقال : " يا رسول الله إن الشيطان قد حال بيني وبين صلاتي وقراءتي يلبسها علي فقال رسول الله صلى الله عليه و سلم ذاك شيطان يقال له خنزب فإذا أحسسته فتعوذ بالله منه واتفل على يسارك ثلاثا قال ففعلت ذلك فأذهبه الله عني " . رواه مسلم

72. Hadhrat Uthmaan bin Abil Aas narrates that he said, “O Rasul of Allaah, Shaytaan comes in between me and my Salaah and Qira’ah and he puts doubt in these things.” Rasulullaah □ said, “This is the devil called Khinzab. When you feel (this devilish whisper) then ask Allaah for protection from him (the rejected Shaytaan) and spit thrice to the left.” Hadhrat Uthmaan says that (in accordance to the advice of

Rasulullaah) I did this so Allaah gave me salvation from these devilish whispers.” *[Muslim]*

mmm

وعن القاسم بن محمد أن رجلا سأله فقال : " إني أهم في صلاتي فيكثر ذلك علي فقال القاسم بن محمد امض في صلاتك فإنه لن يذهب عنك حتى تنصرف وأنت تقول ما أتممت صلاتي " . رواه مالك

73. A person said to Hadhrat Qaasim bin Muhammad that I continuously get doubts in Salaah (i.e. sometimes I get the doubt that is my Salaah correct or not, sometimes I get the doubt that one Rak’at has been left out), for this reason I am discomforted. He said, “(Do not pay attention to such thoughts and) complete your Salaah, because that (doubt) will go when you complete your Salaah and say that yes, I have completed my Salaah.” *[Maalik]*

mmm

Believing in Taqdeer

When was Taqdeer written?

عن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " كتب الله مقادير الخلائق قبل أن يخلق السموات والأرض بخمسين ألف سنة " قال : " وكان عرشه على الماء " . رواه مسلم

74. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "Allaah wrote the Taqdeer of the creation 50000 years before the creation of the skies and earth." He also said, "At that time the throne of Allaah was on water."

[Muslim]

mmm

Everything is from Taqdeer

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " كل شيء بقدر حتى العجز والكيس " . رواه مسلم

75. Hadhrat Ibn Umar narrates that Rasulullaah said, "Everything is Taqdeer to the extent that being foolish and being intelligent is Taqdeer." *[Muslim]*

mmm

The conversation of Hadhrat Aadam and Hadhrat Moosa

عن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : " احتج آدم وموسى عليهما السلام عند ربهما فحج آدم موسى قال موسى أنت آدم الذي خلقك الله بيده ونفخ فيك من روحه وأسجد لك ملائكته وأسكنك في جنته ثم أهبطت الناس بخطيئتك إلى الأرض فقال آدم أنت موسى الذي اصطفاك الله برسالته وبكلامه وأعطاك الألواح فيها تبيان كل شيء وقربك نجيا فبكم وجدت الله كتب التوراة قبل أن أخلق قال موسى بأربعين عاما قال آدم فهل وجدت فيها (وعصى آدم ربه فغوى) قال نعم قال أفتلومني على أن عملت عملا كتبه الله علي أن أعمله قبل أن يخلقني بأربعين سنة قال رسول الله صلى الله عليه و سلم فحج آدم موسى " .
رواه مسلم

76. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "(In the higher world) Hadhrat Aadam and Hadhrat Moosa had a debate in front of their Rabb and (in this debate) Hadhrat Aadam defeated Hadhrat Moosa . Hadhrat Moosa said, "You are the same Aadam that Allaah created and He blew within you from His (created) soul, He made the angels prostrate before you and kept you in His Jannah. However, on account of your mistake, He sent people down to the world." Upon this Hadhrat Aadam said, "You are the Moosa that Allaah favoured with His Risaalat and conversation. He gave you the tablets in which everything was clearly explained, then He brought you close to converse. So tell me, how many years before Allaah created me was the Tauraat written?" Hadhrat Moosa said, "40 years." Hadhrat Aadam asked, "Did you not find in it (the Tauraat) this subject matter written, 'Aadam "disobeyed" His Rabb and fell into error'." Hadhrat Moosa said, "Yes, I find

it.” Hadhrat Aadam said, “So why are you rebuking me upon this action which was written forty years before my creation that I will do this action.” Rasulullaah says that through this proof Hadhrat Aadam defeated Hadhrat Moosa (in the debate).” *[Muslim]*

mmm

Taqdeer was written before birth

عن عبد الله بن مسعود قال : حدثنا رسول الله صلى الله عليه و سلم وهو الصادق المصدوق : " إن أحدكم يجمع خلقه في بطن أمه أربعين يوما ثم يكون في ذلك علقة مثل ذلك ثم يكون في ذلك مضغة مثل ذلك ثم يرسل الملك فينفخ فيه الروح ويؤمر بأربع كلمات بكتب رزقه وأجله وعمله وشقي أو سعيد فوالذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها " (متفق عليه)

77. Hadhrat Ibn Mas’ood narrates that Rasulullaah - who is truthful and is verified – said to us, “The existence of each of you (comes about in this way that at the very beginning his matter of creation) in the womb of his mother for forty days is in the form of a drop (change comes about in it due to heat) then for that very number of days (40 days) it remains as a lump of flesh, then for that number of days (40) it remains in the form of a piece of meat, then (when the bones and meat assume a form) Allaah sends an angel to it with four things. Subsequently, the angel writes his actions, the time of his death, his sustenance and whether he will be wretched or fortunate. Then a soul is placed in him. So, by the being besides whom there is no deity, a person among you will do the actions of a dweller of Jannah until there will

only be a hands span between him and Jannah (i.e. he will reach close to Jannah) but what is written in Taqdeer overpowers and he begins to do the actions of the dwellers of Jahannam and goes and falls into Jahannam. Similarly, one of you will do the actions of a dweller of Jahannam until there remains a hands span between him and Jahannam but what is written in Taqdeer overpowers and he begins to do the actions of a dweller of Jannah and he goes into Jannah.” *[Bukhari, Muslim]*

mmm

Jannah will be only for the one who died on Imaan

وعن سهل بن سعيد قال : قال رسول الله صلى الله عليه و سلم : " إن العبد ليعمل عمل أهل النار وإنه من أهل الجنة ويعمل عمل أهل الجنة وإنه من أهل النار وإنما العمال بالخواتيم " (متفق عليه)

78. Hadhrat Sahl bin Sa’d narrates that Rasulullaah said, “Indeed a servant does the actions of the dwellers of the fire but indeed he is of the dwellers of Jannah, similarly, a servant does the actions of a dweller of Jannah but indeed he is of the dwellers of the fire, in reality, (the thing that takes to Jannah and Jahannam) is the practice upon which one ends.” *[Bukhari, Muslim]*

mmm

Do not say with conviction that any person is a dweller of Jannah

عن عائشة أم المؤمنين قالت : " دعي رسول الله صلى الله عليه و سلم إلى جنازة صبي من الأنصار فقلت يا رسول الله طوبى لهذا عصفور من عصافير الجنة لم يعمل السوء ولم يدركه قال أو غير ذلك يا عائشة إن الله خلق للجنة أهلا خلقهم

لها وهم في أصلاب آبائهم وخلق للنار أهلا خلقهم لها وهم في أصلاب آبائهم " .
رواه مسلم

79. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah was called to participate in the Janaazah of an Ansaari child. So I said at the time, "O Rasul of Allaah, glad tidings for this child which is a bird from the birds of Jannah, he did not do any bad deed, nor did he find the age of evil." (Hearing this) Rasulullaah said, "Ayesha, what (you have conviction of the child being of the dwellers of Jannah?) when the matter can be the opposite (i.e. do not believe with total conviction that this child is of the dwellers of Jannah because) Allaah has created some people for Jannah and He made them Jannati when they were in the backs of the grandfathers and some people have been created for Jahannam and they were made dwellers of Jahannam when they were in the backs of their grandfathers." *[Muslim]*

mmm

Do not leave good actions having trust only on Taqdeer

عن علي رضي الله عنه قال كنا في جنازة في بقيع الغرقد فأتانا النبي صلى الله عليه و سلم فقعد وقعدنا حوله ومعه مخصرة فنكس فجعل ينكت بمخصرته ثم قال ما منكم من أحد ما من نفس منفوسة إلا كتب مكانها من الجنة والنار وإلا قد كتب شقية أو سعيدة فقال رجل يا رسول الله أفلا نتكل على كتابنا وندع العمل فمن كان

منا من أهل السعادة فسيصير إلى عمل أهل السعادة وأما من كان منا من أهل الشقاوة فسيصير إلى عمل أهل الشقاوة قال أما أهل السعادة فييسرون لعمل السعادة وأما أهل الشقاوة فييسرون لعمل الشقاوة ثم قرأ (فأما من أعطى واتقى وصدق بالحسنى) الآية (متفق عليه)

80. Hadhrat Ali narrates that (one day) Rasulullaah (addressing the companions) said, "None of you are such except that his abode in Jannah or Jahannam has not been written. (i.e. it has been stipulated that who is a dweller of Jahannam and who is a dweller of Jannah)" the companions said, "O Rasul of Allaah, shall we not rely upon our predestination and leave actions?" Rasulullaah said, "(No), actions should definitely be done, for every person it will be made easy whatever he has been created for. Subsequently, the one who is among the fortunate, the actions of the pious are made easy for him and the one who is from the wretched, the actions of the wretched are made easy for him." Rasulullaah then recited this verse of Surah Layl, 'as for the one who gives, who has Taqwa and who believes in the most beautiful word' until the end."

[Bukhari, Muslim]

mmm

The different forms of adultery (Zina)

عن أبي هريرة عن النبي صلى الله عليه و سلم : " إن الله كتب على ابن آدم حظه من الزنا أدرك ذلك لا محالة فزنا العين النظر وزنا اللسان المنطق والنفس تمنى وتشتهي والفرج يصدق ذلك كله ويكذبه " وفي رواية لمسلم قال : " كتب على ابن آدم نصيبه من الزنا مدرك ذلك لا محالة فالعينان زناهما النظر والأذنان زناهما الاستماع واللسان زناه الكلام واليد زناها البطش والرجل زناها الخطا والقلب يهوى ويتمنى ويصدق ذلك الفرج ويكذبه " (متفق عليه)

81. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Whatever part of adultery Allaah has written for a person he

will definitely be involved in it. So, the adultery of the eyes is looking (at a ghayr mahram that is not permitted for one) and the adultery of the tongue is speaking (with a ghayr mahram with incorrect objectives) and (remember), the nafs desires and hopes, and the private parts verify or belie."

[Bukhari, Muslim]

In one narration of Muslim it states that he said, "Whatever part of adultery Allaah has written for a person he will definitely be involved in it. So the adultery of the eyes (is looking at a ghayr mahram woman), the adultery of the ears is listening (to speech that incites desire), the adultery of the tongue is speaking (with desire to a ghayr mahram) the adultery of the hands is holding (a ghayr mahram with desire) or touching the body and the adultery of the feet is walking (for evil purposes) and the heart desires and hopes and the private parts verify or belie."

mmm

Every person does that which was written in Taqdeer

وعن عمران بن حضين : إن رجلين من مزينة أتيا رسول الله صلى الله عليه و سلم فقالا يا رسول الله أرأيت ما يعمل الناس اليوم ويكدحون فيه أشيء قضي عليهم ومضى فيهم من قدر قد سبق أو فيما يستقبلون به مما أتاهم به نبيهم وثبتت الحجة عليهم فقال لا بل شيء قضي عليهم ومضى فيهم وتصديق ذلك في كتاب الله عز و جل (ونفس وما سواها فألهمها فجورها وتقواها) رواه مسلم

82. Hadhrat Imraan bin Husayn narrates that (one day) two people of the Muzaynah tribe said, "O Rasul of Allaah, tell us that today (in this world) the people that work and (in order to attain success) they undergo difficulty and trouble in it, is it what was written for them and is it their share of

eternal predestination, which has been decided? Or, is it that thing which will happen in future and it is part of those matters that their Nabi brought to them and the proof is clear upon them?” hearing this, Rasulullaah said, “No, this is that which has been predestined for them and for whom it has been decided and verification of this is from this verse of the Noble Qur’aan, “By the soul and the One Who perfected it. And then inspired it with evil and piety.”” *[Muslim]*

mmm

It is not permissible to castrate on account of fear of adultery

وعن أبي هريرة رضي الله عنه قال قلت يا رسول الله إني رجل شاب وأنا أخاف على نفسي العنت ولا أجد ما أتزوج به النساء كأنه يستأذنه في الاختصاء قال : فسكت عني ثم قلت مثل ذلك فسكت عني ثم قلت مثل ذلك فسكت عني ثم قلت مثل ذلك فقال النبي صلى الله عليه و سلم : " يا أبا هريرة جف القلم بما أنت لاق فاختص على ذلك أو ذر " . رواه البخاري

83. Hadhrat Abu Hurayrah narrates that once I said, “O Rasul of Allaah, I am a young person and I fear that my carnal self should not become involved in adultery because I do not have the capacity to marry a woman (and fulfill my desire the permissible way).” It was as though Hadhrat Abu Hurayrah (for the sake of staying away from adultery) wanted permission to castrate himself. Hadhrat Abu

Hurayrah explains that Rasulullaah did not give any reply and remained silent. I asked again and Rasulullaah still remained silent. I asked again and Rasulullaah still remained silent. When I asked the (final time) then Rasulullaah said, “Abu Hurayrah, whatever is to happen to you is written in predestination and the ink has dried. Now, despite this, you can castrate yourself or leave it.”

[Bukhari]

mmm

Make Du’aa for obedience and servitude

وعن عبد الله بن عمرو بن العاص قال : قال رسول الله صلى الله عليه و سلم : " يقول إن قلوب بني آدم كلها بين إصبعين من أصابع الرحمن كقلب واحد يصرفه حيث يشاء ثم قال رسول الله صلى الله عليه و سلم الله مصرف القلوب صرف قلوبنا على طاعتك " . رواه مسلم

84. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “The hearts of all people are between the fingers of Rahmaan like this, like the heart of a single person. He can turn the hearts whichever way He wants.” Rasulullaah then made the following Du’aa’, ‘O the Rabb who turns the hearts, turn our hearts towards your obedience and worship.’” *[Muslim]*

mmm

Who makes a child a disbeliever?

عن أبي هريرة رضي الله عنه كان يحدث قال : قال النبي صلى الله عليه و سلم : " ما من مولود إلا يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه كما تنتج البهيمة بهيمة جمعاء هل تحسون فيها من جدعاء ثم يقول أبو هريرة رضي الله عنه (فطرة الله التي فطر الناس عليها) الآية " (متفق عليه)

85. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "There is no child that is not born upon a natural state, later on its parents make it a Jew or Christian or a fire worshipper. Like a four legged creature (when it will dwell in Jannah then) a four legged pure child will dwell in Jannah, do you find any harm in this?" Rasulullaah then recited this verse, 'Remain firm upon the natural state in which Allaah created people, there is no change in the creation of Allaah, this is the correct Deen-religion.'" *[Bukhari, Muslim]*

The grandeur of Allaah

وعن أبي موسى قال قام فينا رسول الله صلى الله عليه و سلم بخمس كلمات فقال : " إن الله عز و جل لا ينام ولا ينبغي له أن ينام يخفض القسط ويرفعه يرفع إليه عمل الليل قبل عمل النهار وعمل النهار قبل عمل الليل حجابه النور " . رواه مسلم

86. Hadhrat Abu Musa explains that (one day) Rasulullaah stood before us and delivered a sermon comprising five things. Subsequently, he said, indeed, Allaah does not sleep and it does not behove His grandeur that He sleeps, He lowers the scales and raises them, before the actions of the day, the actions of the night and before the actions of the night, the actions of the day are presented in His court, His veil is light, if He lifts this veil, then the rays of this pure Being will burn everything as far as His can see." *[Muslim]*

mmm

There is no decrease in the treasure of Allaah by spending

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " يد الله ملأى لا تغيضها نفقة سحاء الليل والنهار أرأيتم ما أنفق مذ خلق السماء والأرض ؟ فإنه لم يغض ما في يده وكان عرشه على الماء وبيده الميزان يخفض ويرفع "(متفق عليه)
وفي رواية لمسلم : " يمين الله ملأى قال ابن نمير ملآن سحاء لا يغيضها شيء الليل والناهر "

87. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The treasures of Allaah are full, there is no decrease in it by spending, He spends and gives night and day, do you not see that ever since He created the sky and earth how much He spends? However, by spending, there was no decrease in it, whatever is in His treasure when (he is spending this amount from that time when) His throne was on water, and in His control is the scale (of sustenance) which He lowers and raises (i.e. He gives someone less and someone more).” *[Bukhari, Muslim]*

mmm

وعنه قال : سئل رسول الله صلى الله عليه و سلم عن ذراري المشركين قال : " الله أعلم بما كانوا عاملين "

88. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah was asked about the children of the polytheists. So Rasulullaah said, “Allaah knows best that (if they remained alive and grew up) what actions they would have done.” ***[Bukhari, Muslim]***

mmm

The pen wrote everything in Taqdeer

وعن عبادة بن الصامت قال : سمعت رسول الله صلى الله عليه و سلم يقول " إن أول ما خلق الله القلم فقال اكتب فقال ما أكتب قال اكتب القدر ما كان وما هو كائن إلى الأبد " . رواه الترمذي وقال هذا حديث غريب إسنادا

89. Hadhrat Ubaadah bin Saamit narrates that Rasulullaah said, “The first thing that Allaah created was the pen. He then commanded it to write. The pen said, “What should I write?” It was said, “Write Taqdeer.” So the pen wrote everything that happened until now and what will happen until eternity.” ***[Tirmidhi]***

mmm

The importance of actions in spite of divine Taqdeer

وعن مسلم بن يسار قال سئل عمر بن الخطاب رضي الله عنه عن هذه الآية (وإذ أخذ ربك من بني آدم من ظهورهم)
قال عمر بن الخطاب سمعت رسول الله صلى الله عليه و سلم يسأل عنها فقال : " خلق آدم ثم مسح ظهره بيمينه فأستخرج منه ذرية فقال خلقت هؤلاء للجنة وبعمل أهل الجنة يعملون ثم مسح ظهره فاستخرج منه ذرية فقال خلقت هؤلاء للنار وبعمل أهل النار يعملون فقال رجل يا رسول الله ففيم العمل يا رسول الله قال فقال رسول الله صلى الله عليه و سلم إن الله إذا خلق العبد للجنة استعمله بعمل أهل الجنة حتى يموت على عمل من أعمال أهل الجنة فيدخله الله الجنة وإذا

خلق العبد للنار استعمله بعمل أهل النار حتى يموت على عمل من أعمال أهل النار فيدخله الله النار " . رواه مالك والترمذي وأبو داود

90. Hadhrat Muslim bin Yasaar narrates that Hadhrat Umar was asked about this verse, 'when your Rabb took out the progeny of Aadam from his back'. He said, "Rasulullaah was also asked about this verse and (in reply) I heard him say, "Allaah created Aadam , He then passed his hand over his back, then from his back (some) progeny was taken out and it was said, 'I have created them for Jannah and for the actions of Jannah.' After this Allaah passed His hand over the back of Aadam and took out (some) progeny and said that I have created them for Jahannam and for the actions of Jahannam."" Hearing this one person said, "O Rasul of Allaah, then what is the importance of actions? Rasulullaah said, "(Actions hold this importance that) when Allaah creates a servant to take him to Jannah, then (first in this world) he makes him do those actions that are of the dwellers of Jannah until the death of that person comes in such a condition of doing those actions of the dwellers of Jannah. Then on account of that action, Allaah enters him into Jannah. Similarly, when Allaah creates a servant to throw him into Jahannam, (then first in this world) He makes him do those actions that are of the dwellers of Jahannam until the person dies in the condition where he is doing actions of the dwellers of Jahannam, then Allaah throws him into Jahannam on account of that action." *[Malik, Tirmidhi, Abu Dawood]*

وعن عبد الله بن عمرو بن العاص قال : خرج علينا رسول الله صلى الله عليه و سلم وفي يده كتابان فقال : " أتدرون ما هذان الكتابان فقلنا لا يا رسول الله إلا أن تخبرنا فقال للذي في يده اليمنى هذا كتاب من رب العالمين فيه أسماء أهل الجنة وأسماء آبائهم وقبائلهم ثم أجمل على آخرهم فلا يزاد فيهم ولا ينقص منهم أبدا ثم قال للذي في شماله هذا كتاب من رب العالمين فيه أسماء أهل النار وأسماء آبائهم

وقبائلهم ثم أجمل على آخرهم فلا يزاد فيهم ولا ينقص منهم أبدا فقال أصحابه ففيم العمل يا رسول الله إن كان أمر قد فرغ منه فقال سددوا وقاربوا فإن صاحب الجنة يختم له بعمل أهل الجنة وإن عمل أي عمل وإن صاحب النار يختم له بعمل أهل النار وإن عمل أي عمل ثم قال رسول الله صلى الله عليه و سلم بيديه فنبذهما ثم قال فرغ ربكم من العباد فريق في الجنة وفريق في السعير " . رواه الترمذي وقال : هذا حديث حسن غريب صحيح

91. Hadhrat Abdullaah bin Amr bin al Aas narrates that (one day) Rasulullaah came out (of his room) to the (Masjid). At that time in his hands were two registers. Rasulullaah (addressed us) and said, "Do you know what these two registers are?" We said, "O Rasul of Allaah, we do not know anything. Tell us, then we shall learn." Subsequently, regarding the register that was in his right hand, Rasulullaah said, "This is the register of the Rabb of the worlds in which the names of the dwellers of Jannah are written, the names of their fathers and their tribes are included. Finally their scales will be tied (i.e. weighed) and there will be no name added, and no name will be taken out." Then Rasulullaah said regarding the register in his left hand and said, " This is the register of the Rabb of the worlds in which are the names of the dwellers of Jahannam, their father's names and the names of their tribes. Finally, their scales have been tied. There will not be an increase in these names or any decrease." (Hearing this) the companions said, "O Rasul of Allaah, if every matter has been decided, then what is the importance of actions?" Rasulullaah said, "(Indeed it has been stipulated from before whether a person will be a dweller of Jannah or a dweller of Jahannam, therefore) hold firm to actions and remain engaged in attaining closeness (to Allaah) because whichever person (in the predestination of Allaah) is deserving of Jannah, his end will be on the actions of the dwellers of Jannah even though he spends his life doing whatever (good or bad) actions.

Similarly, the person who (in the predestination of Allaah) is deserving of Jahannam, his end will be on the actions of the dwellers of Jahannam even though he does whatever action." After this Rasulullaah moved both his hands and threw both registers behind him, he then said, "Your Rabb has completed making a decision of His slaves, one group in Jannah and one group will go to Jahannam." *[Tirmidhi]*

mmm

Every action of man is predestined

وعن أبي خزامة عن أبيه قال سألت رسول الله صلى الله عليه و سلم فقلت يا رسول الله أرأيت رقى نسترقيها ودواء نتداوى به وتقاة نتقيها هل ترد من قدر الله شيئا قال: " هي من قدر الله " . رواه أحمد والترمذي وابن ماجه

92. Hadhrat Abu Khizaamah narrates from his father that he said, "I said, 'O Rasul of Allaah, the reading and blowing we do, the medicine we use for treatment and the means of protection (shields, armour etc), through which we save ourselves, tell me that can these things change the predestination of Allaah?' Rasulullaah said, "These things are part of the predestination of Allaah."

[Ahmad, Tirmidhi, Ibn Maajah]

mmm

Do not make divine predestination a subject of discussion

وعن أبي هريرة قال : خرج علينا رسول الله صلى الله عليه و سلم ونحن نتنازع في القدر فغضب حتى احمر وجهه حتى كأنما فقئ في وجنتيه الرمان فقال أبهذا : " أمرتم أم بهذا أرسلت إليكم إنما هلك من كان قبلكم حين تنازعوا في هذا الأمر عزمت عليكم ألا تتنازعوا فيه" . رواه الترمذي وقال حديث غريب لا نعرفه إلا من هذا الوجه من حديث صالح المري وله غرائب يتفرد بها لا يتابع عليها قلت : لكن يشهد له الذي بعده

93. Hadhrat Abu Hurayrah narrates that (one day) we (a few) companions (were sitting) and discussing the matter of predestination and Rasulullaah came and (seeing us involved in discussing Taqdeer) he became so angry that his blessed face became red as though the red pomegranate seeds were squeezed onto his cheeks. Addressing us, he said, "Have you been commanded to do this? Have I been sent among you for this? Indeed, before you (some nations) were destroyed when they began to discuss and debate this (predestination) look, I take an oaththen I take an oath that (in future) do not discuss this matter." *[Tirmidhi, Ibn Maajah]*

mmm

The characteristics of the earth are found in man

وعن أبي موسى قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله خلق آدم من قبضة قبضها من جميع الأرض فجاء بنو آدم على قدر الأرض منهم الأحمر والأبيض والأسود وبين ذلك والسهل والحزن والخبيث والطيب " . رواه أحمد والترمذي وأبو داود

94. Hadhrat Abu Musa narrates that he heard Rasulullaah saying, **"Allaah created Aadam from sand that He gathered from throughout the world.** Subsequently, the progeny of Aadam were born in accordance to the land that some of them are red, some white and some black and some in between, i.e. brown. Similarly, some have a soft nature, some have a hard nature, some are impure and some are pure." *[Ahmad, Tirmidhi, Abu Dawood]*

mmm

The Taqdeer of every person has been written

وعن عبد الله بن عمرو قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله خلق خلقه في ظلمة فألقى عليهم من نوره فمن أصابه من ذلك النور اهتدى ومن أخطأه ضل فلذلك أقول : جف القلب على علم الله " . رواه أحمد والترمذي

95. Hadhrat Abdullaah bin Amr narrates that he heard Rasulullaah say, "Allaah created His creation (Jinn and man) in darkness, then He placed some of His light. Subsequently, the one who got the light, he was guided and the one deprived of this light was deviated. Therefore I say that the pen has dried upon the knowledge of Allaah (i.e. whatever is to happen to a person it is predestined, now change is impossible)." *[Ahmad, Tirmidhi]*

Carry on making Du'aa to Allaah to remain firm on Deen

وعن أنس قال : كان رسول الله صلى الله عليه و سلم يكثر أن يقول : " يا مقلب القلوب ثبت قلبي على دينك " فقلت : يا نبي الله آمنا بك وبما جئت به فهل تخاف علينا ؟ قال : " نعم إن القلوب بين أصبعين من أصابع الله يقلبها كيف يشاء " . رواه الترمذي وابن ماجه

96. Hadhrat Anas narrates that Rasulullaah used to make this Du'aa' abundantly, 'O the turner of hearts, keep my heart firm upon your Deen.' Subsequently, (one day upon hearing this Du'aa') I said, "O Rasul of Allaah, we believe in you and that which you brought, then too you fear for us?" Rasulullaah said, "Yes, in reality the heart is between the two fingers of Allaah, He turns them whichever way He wants." *[Tirmidhi, Ibn Maajah]*

mmm

The example of the heart

وعن أبي موسى قال : قال رسول الله صلى الله عليه و سلم : " مثل القلب كريشة بأرض فلاة يقلبها الرياح ظهرا لبطن " . رواه أحمد

97. Hadhrat Abu Musa narrates that Rasulullaah said, "The example of the heart is like a feather lying in an open field and the wind turns it around." *[Ahmad]*

mmm

Four things upon which it is necessary to have Imaan

وعن علي قال : قال رسول الله صلى الله عليه و سلم : " لا يؤمن عبد حتى يؤمن بأربع : يشهد أن لا إله إلا الله وأني رسول الله بعثني بالحق ويؤمن بالموت والبعث بعد الموت ويؤمن بالقدر " . رواه الترمذي وابن ماجه

98. Hadhrat Ali narrates that Rasulullaah said, "A person cannot be a Mu'min until he believes in four things, he testifies that there is no deity but Allaah and I am His Rasul-messenger and Allaah sent me with the true Deen-religion (Islaam), he believes in death, he believes that there is resurrection after death and he believes in Taqdeer."

[Tirmidhi, Ibn Maajah]

mmm

Two sects who have no relationship with Islaam

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " صنفان من أمتي ليس لهما في الإسلام نصيب : المرجئة والقدرية " . رواه الترمذي وقال هذا حديث غريب

99. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "Two groups in my Ummah will arise that have nothing to do with Islaam, one is the Murji'ah and the other is the Qadariyyah." *[Tirmidhi]*

Note:

Here Murji'ah refers to Jabariyyah. They say that man is useless and totally forced like a stone and Qadariyyah are those who reject Taqdeer. Mazaahir e Haq Qadeem]

mmm

The punishment of Allaah upon those who reject Taqdeer

وعن ابن عمر قال : سمعت رسول الله صلى الله عليه و سلم يقول : " يكون في أمتي خسف ومسخ وذلك في المكذبين بالقدر " . رواه أبو داود وروى الترمذي نحوه

100. Hadhrat Ibn Umar narrates that he heard Rasulullaah saying, **"In my Ummah there will be the punishment of sinking into the earth and the changing of faces and it will be among those who belie Taqdeer."**

[Tirmidhi, Abu Dawood]

mmm

How should one deal with a person who rejects Taqdeer?

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " القدرية مجوس هذه الأمة إن مرضوا فلا تعودوهم وإن ماتوا فلا تشهدوهم " . رواه أحمد وأبو داود

101. Hadhrat Ibn Umar narrates that Rasulullaah said, "The Qadariyyah (those who reject Taqdeer) are the Magians of this Ummah. **So if they fall ill do not visit them and if they die do not participate in the funeral."**

[Ahmad, Abu Dawood]

mmm

وعن عمر قال : قال رسول الله صلى الله عليه و سلم : " لا تجالسوا أهل القدر ولا تفاتحوهم " رواه أبو داود

102. Hadhrat Umar narrates that Rasulullaah said, "Do not associate with the Qadariyyah (those who reject Taqdeer) and do not make them leaders." *[Abu Dawood]*

mmm

Six people who have been cursed

وعن عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه و سلم : " ستة لعنتهم ولعنهم الله وكل نبي يجاب : الزائد في كتاب الله والمكذب بقدر الله والمتسلط بالجبروت ليعز من أذله الله ويذل من أعزه الله والمستحل لحرم الله والمستحل من عترتي ما حرم الله والتارك لسنتي " . رواه البيهقي في المدخل ورزين في كتابه

103. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “There are six (types) of people who I curse and Allaah has also cursed them and **the Du’aa’ of every Nabi is accepted.** One who oversteps in the book of Allaah, one who rejects the predestination of Allaah, one who attains power through force in order to honour the one disgraced by Allaah and to disgrace the one honoured by Allaah, the one who takes it permissible to (kill, hunt etc.) in the Haram of Allaah, one who takes to be permissible for my progeny what Allaah has made Haraam and the one who abandons my Sunnah.” *[Bayhaqi]*

mmm

Man will definitely reach the place wherein death is destined for him

وعن مطر بن عكام قال : قال رسول الله صلى الله عليه و سلم : " إذا قضى الله لعبد أن يموت بأرض جعل له إليها حاجة " . رواه أحمد والترمذي

104. Hadhrat Matr bin Ukamis narrates that Rasulullaah said, “When Allaah destines the death of a person in a certain land, then He also creates a need for that person towards it.” *[Ahmad, Tirmidhi]*

The children of believers follow the father

وعن عائشة رضي الله عنها قالت : قلت : يا رسول الله ذراري المؤمنين ؟ قال : " من آبائهم " . فقلت : يا رسول الله بلا عمل ؟ قال : " الله أعلم بما كانوا عاملين " . قلت فذراري المشركين ؟ قال : " من آبائهم " . قلت : بلا عمل ؟ قال : " الله أعلم بما كانوا عاملين " . رواه أبو داود

105. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) I said, “O Rasul of Allaah, what do you say regarding the children of the believers (that pass away in

infancy)?” Rasulullaah □ said, “They follow their fathers (i.e. their abode is Jannah like their fathers).” (Hearing this) I said, “O Rasul of Allaah, without doing any action they will get Jannah?” Rasulullaah □ said, “Allaah knows best what will become apparent in the form of their actions.” I then said, “Regarding the children of the polytheists (what do you say)?” Rasulullaah □ replied, “They also follow their fathers.” (Hearing this) I said, “Without doing any (bad) action?” Rasulullaah □ said, “Allaah knows best what would become apparent in their actions.” *[Abu Dawood]*

mmm

وعن ابن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم :
الوائدة والموؤدة في النار " . رواه أبو داود

106. Hadhrat Ibn Mas’ood narrates that Rasulullaah □ said, “The one who buries alive and the buried will be in the fire.” *[Abu Dawood]*

mmm

Five things have been decided

عن أبي الدرداد قال : قال رسول الله صلى الله عليه و سلم : " إن الله عز و جل فرغ إلى كل عبد من خلقه من خمس : من أجله وعمله ومضجعه وأثره ورزقه " رواه أحمد .

107. Hadhrat Abu Darda narrates that Rasulullaah said, "Allaah has completed five things regarding every servant of His creation, his end time, his actions, his abode, his parade ground and his sustenance." *[Ahmad]*

mmm

The benefit of not discussing Taqdeer

وعن عائشة رضي الله عنها قالت : سمعت رسول الله صلى الله عليه و سلم يقول : " من تكلم في شيء من القدر سئل عنه يوم القيامة ومن لم يتكلم فيه لم يسأل عنه " . رواه ابن ماجه

108. Hadhrat Ayesha radhiyallaahu anha narrates that she heard Rasulullaah say, "The one who discusses anything regarding Taqdeer will be questioned on the Day of Qiyaamat and the one who does not speak about it will not be questioned about it." *[Ibn Maajah]*

mmm

Why is it necessary to believe in Taqdeer?

وعن ابن الديلمي قال : أتيت أبي بن كعب فقلت له : قد وقع في نفسي شيء من القدر فحدثني بشيء لعل الله أن يذهبه من قلبي قال لو أن الله عذب أهل سماواته وأهل أرضه عذبهم وهو غير ظالم لهم ولو رحمهم كانت رحمته خيرا لهم من أعمالهم ولو أنفقت مثل أحد ذهبا في سبيل الله ما قبله الله منك حتى تؤمن بالقدر وتعلم أن ما أصابك لم يكن ليخطئك وأن ما أخطأك لم يكن ليصيبك ولو مت على غير هذا لدخلت النار قال ثم أتيت عبد الله بن مسعود فقال مثل ذلك قال ثم أتيت حذيفة بن اليمان فقال مثل ذلك قال ثم أتيت زيد بن ثابت فحدثني عن النبي صلى الله عليه و سلم مثل ذلك . رواه أحمد وأبو داود وابن ماجه

109. Hadhrat Ibn Daylami (Tabi'i) says that I went to Hadhrat Ubayy bin Ka'b and said to him that regarding Taqdeer (this) doubt has been created in my heart (that if everything is from Allaah and under Taqdeer then what is the meaning of commands, prohibitions and reward and punishment?) therefore, narrate a Hadith to me, maybe through this Hadith Allaah removes the doubt in my heart. (Hearing this) he said, "If Allaah sends punishment upon those in the sky and those on earth, then He involves all of them in punishment and He cannot be called an oppressor.

And if He blesses all with His mercy, then His mercy is much greater than their actions and (remember) if you spend gold equal to Mount Uhud in the path of Allaah, then Allaah will not accept it until you do not (completely) believe in predestination. Also, know well that whatever reaches you, it was not something that was not going to reach you and whatever you do not get, it was not something that you were supposed to get (i.e. nothing reaches you or does not reach you through your own effort but it is through divine predestination) and if you leave this world in a state where you do not believe in Taqdeer, then you will definitely go to Jahannam. Ibn Daylami says that I then went to Hadhrat Ibn Mas'ood who said the same thing. I then went to Hadhrat Hudhayfah bin Yamaan who said the same thing. I then went to Hadhrat Zayd bin Thaabit and he narrated a Hadith of Rasulullaah □ of the same subject."

[Ahmad, Abu Dawood, Ibn Maajah]

mmm

Those who reject Taqdeer are not safe from punishment

عن نافع أن ابن عمر جاءه رجل فقال إن فلانا يقرأ عليك السلام فقال له إنه بلغني أنه قد أحدث فإن كان قد أحدث فلا تقرئه مني السلام فإني سمعت رسول الله صلى الله عليه و سلم يقول يكون في هذه الأمة أو في أمتي الشك منه خسف أو مسخ أو قذف في أهل القدر . رواه الترمذي وأبو داود وابن ماجه وقال الترمذي : هذا حديث حسن صحيح غريب

110. Hadhrat Naafi' explains that a person came to Hadhrat Ibn Umar and said, "A particular person conveys Salaam." Hadhrat Ibn Umar said, "But I know that this person has innovated something in Deen. If he has definitely innovated something, then do not convey my Salaam to him

because I heard Rasulullaah say, “In my Ummah.” Or he said, “In this Ummah, if the punishments of sinking into the earth, changing of forms and raining of stones has to happen, then it will happen upon those who reject Taqdeer.” *[Tirmidhi, Abu Dawood, Ibn Maajah]*

mmm

The end of the children of the believers, disbelievers and polytheists

عن علي رضي الله عنه قال سألت خديجة النبي صلى الله عليه و سلم عن ولدين ماتا لها في الجاهلية فقال رسول الله صلى الله عليه و سلم : " هما في النار قال فلما رأى الكراهية في وجهها قال لو رأيت مكانهما لأبغضتهما قالت يا رسول الله فولدي منك قال في الجنة قال ثم قال رسول الله صلى الله عليه و سلم إن المؤمنين وأولادهم في الجنة وإن المشركين وأولادهم في النار ثم قرأ رسول الله صلى الله عليه و سلم (والذين آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذرياتهم)

111. Hadhrat Ali narrates that Umm al Mu’mineen Hadhrat Khadija radhiyallaahu anha asked Rasulullaah about her (two young) children (from her first husband and) they passed away in the era of ignorance (that what will be their end?) Rasulullaah said, “They are both in the fire (of Jahannam).” Hadhrat Ali says that (hearing this, Hadhrat Khadijah radhiyallaahu anha became grieved and sad and) Rasulullaah saw the sadness and grief on her face and said, “If you had to see the condition and abode of those two children (that in what disgrace they are and how far they are from the mercy of Allaah) then you will begin to hate them yourself.” Hadhrat Khadijah radhiyallaahu anha said, “O Rasul of Allaah, and my (young) children (their end) that I got from you, i.e. Qaasim and Abdullaah?” Rasulullaah said, “They are in Jannah.” After this, Rasulullaah said,

"The people of Imaan and their children's abode is Jannah and the abode of the people of Kufr and their children is Jahannam. Then, as proof, Rasulullaah recited the verse, (والذين آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذرياتهم). *[Ahmad]*

mmm

The nature of man is to forget

وعن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : " لما خلق الله آدم مسح ظهره فسقط من ظهره كل نسمة هو خالقها من ذريته إلى يوم القيامة وجعل بين عيني كل إنسان منهم وبيصا من نور ثم عرضهم على آدم فقال أي رب من هؤلاء قال هؤلاء ذريتك فرأى رجلا منهم فأعجبه وبيص ما بين عينيه فقال أي رب من هذا فقال هذا رجل من آخر الأمم من ذريتك يقال له داود فقال رب كم جعلت عمره قال ستين سنة قال أي رب زده من عمري أربعين سنة فلما قضي عمر آدم جاءه ملك الموت فقال أولم يبق من عمري أربعون سنة قال أولم تعطها ابنك داود قال فجحد آدم فجحدت ذريته ونسي آدم فنسيت ذريته وخطئ آدم فخطئت ذريته " .

رواه الترمذي

112. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "When Allaah created Aadam , then He passed His hand over his back (i.e. He commanded the angels to pass their hands) then from his back, all the lives came out that Allaah was to create from his (Aadam's) progeny until Qiyaamat. Then Allaah gave each person a shining light between his eyes. After this, all these souls were brought before Aadam . Hadhrat Aadam asked, "My Rabb, who are all these?"Allaah answered, "All these are your children (that will be born generation after generation until Qiyaamat)." From amongst those that saw, there was a person who had great light. He asked, "O my Rabb, who is this?" Allaah said, "This is Dawood ." Hadhrat Aadam

asked, “My Rabb, how much age have You stipulated for him.” Allaah replied, “60 years.” Hadhrat Aadam said, “My Rabb, take 20 years of my life and add it to his.” Rasulullaah said, “When there were 40 years left of the life of Hadhrat Aadam , then the angel of death came to him. Hadhrat Aadam (looked at him) and said, “Are there not 40 years left for my life to be completed?” The angel of death said, “Have you not given 40 years of your life to your son Dawood?” (Rasulullaah said), “Hadhrat Aadam rejected this and for this reason his children also reject. And Hadhrat Aadam forgot the (order of Allaah). As a result of this, he ate of the forbidden tree and for this reason his children also forget and a mistake happened from Hadhrat Aadam , therefore his children also fall into error.”

[Tirmidhi]

mmm

The independence of Allaah

وعن أبي الدرداء عن النبي صلى الله عليه و سلم قال : " خلق الله آدم حين خلقه فضرب كتفه اليمنى فأخرج ذرية بيضاء كأنهم الذر وضرب كتفه اليسرى فأخرج ذرية سوداء كأنهم الحمم فقال للذي في يمينه إلى الجنة ولا أبالي وقال للذي في كفه اليسرى إلى النار ولا أبالي " . رواه أحمد

113. Hadhrat Abu Darda that Rasulullaah said, “When Allaah created Aadam then on his right shoulder (through the power of Allaah or through the hand of an angel) he was hit and his children that were white and shining came out and it seemed that it was as though they were (white) ants. Then he was hit on his left shoulder and those children were taken out who were black and it seemed

as though they were coal. Then Allaah said regarding the children of Aadam that were taken out from the right shoulder that this creation will go to Jannah and it does not affect Me. Then He said regarding the children that were taken out from the left that this creation will go to Jahannam and it does not affect Me.” *[Ahmad]*

وعن أبي نضرة أن رجلا من أصحاب النبي صلى الله عليه و سلم يقال له أبو عبد الله دخل عليه أصحابه يعودونه وهو يبكي فقالوا له ما يبكيك ألم يقل لك رسول الله صلى الله عليه و سلم خذ من شاربك ثم أقره حتى تلقاني قال بلى ولكني سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله عز و جل قبض بيمينه قبضة وأخرى باليد الأخرى وقال هذه لهذه وهذه لهذه ولا أبالي فلا أدري في أي القبضتين أنا " . رواه أحمد

114. Hadhrat Abu Nadrah (Tabi’i) narrates that one of the companions of Rasulullaah called Abu Abdullaah, when (he became ill and) his relatives came to visit him so (they saw that) he (on account of the fear of Allaah and reckoning of the Aakhirat) was crying. They said, “What is the matter, why are you crying? Did Rasulullaah not tell you that trim the hair of your lips very short and remain firm on this until you meet me.” Abu Abdullaah said, “Yes, but I also heard Rasulullaah say, ‘Allaah took a handful of His creation in His right hand and He took the other part in His left and said, “This (those in the right hand) are to go to Jannah and it does not affect Me and this (those in the left hand) are to go to Jahannam and it does not affect Me.”’ (Abu Abdullaah then said) I do not know in which handful I am.” *[Ahmad]*

mmm

What promise did Allaah take from the children of Aadam □?

وعن ابن عباس عن النبي صلى الله عليه و سلم قال : " أخذ الله الميثاق من ظهر آدم بنعمان يعني عرفة فأخرج من صلبه كل ذرية ذرأها فنثرهم بين يديه كالذر ثم كلمهم قبلا قال : (ألست بربكم قالوا بلى شهدنا أن تقولوا يوم القيامة إنا كنا عن هذا غافلين أو تقولوا إنما أشرك آباؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون) رواه أحمد

115. Hadhrat Ibn 'Abbaas □ narrates that Rasulullaah □ said, "Allaah □ took from the back of Aadam □ (all His progeny, the promise of His being the Rabb) the promise of Nu'maan, i.e. in the field of Arafah. Subsequently, Allaah □ took out from the back of Aadam □ all his progeny (that would be born until the Dat of Qiyaamat) and spread them all before Aadam □ like ants, then He spoke to them and said, "Am I not your Rabb? All replied, 'Indeed you are our Rabb'. (After this Allaah said), "I made you attest to this so that on the Day of Qiyaamat you would not say that we were unaware and did not know (of Your being the Rabb and Your unity), or that you would begin to say that our forefathers adopted polytheism that was before us and because of being their children we remain behind them (as followers), so why are you throwing us into destruction based upon that which the baseless ones (i.e. our forefathers) adopted." *[Ahmad]*

mmm

Explanation of the promise taken from the children of Aadam and the messengers

عن أبي بن كعب في قول الله عز و جل (وإذ أخذ ربك من بني آدم من ظهورهم ذرياتهم وأشهدهم على أنفسهم)
الآية قال جمعهم فجعلهم أرواحا ثم صورهم فاستنطقهم فتكلموا ثم أخذ عليهم العهد والميثاق وأشهدهم على أنفسهم ألست بربكم قال فإني أشهد عليكم السموات السبع والأرضين السبع وأشهد عليكم أباكم آدم عليه السلام أن تقولوا يوم القيامة لم نعلم بهذا اعلموا أنه لا إله غيري ولا رب غيري فلا تشركوا بي شيئا وإني سأرسل إليكم رسلي يذكرونكم عهدي وميثاقي وأنزل عليكم كتبي قالوا شهدنا بأنك ربنا وإلهنا لا رب لنا غيرك فأقروا بذلك ورفع عليهم آدم ينظر إليهم فرأى الغني والفقير وحسن الصورة ودون ذلك فقال رب لولا سويت بين عبادك قال إني أحببت أن أشكر ورأى الأنبياء فيهم مثل السرج عليهم النور خصوا بميثاق آخر في الرسالة والنبوة وهو قوله تعالى (وإذ أخذنا من النبيين ميثاقهم) إلى قوله (عيسى ابن مريم) كان في تلك الأرواح فأرسله إلى مريم فحدث عن أبي أنه دخل من فيها . رواه أحمد

116. Hadhrat Ubayy bin Ka'b narrates regarding the Tafseer of the verse 'And when your Rabb took out from the back of Aadam his progeny' that Allaah gathered them and classified them into various types (i.e. it was decided that when they will come to the world ont their time, then someone will be wealthy and someone will be poor etc. He then gave them form and ability to speak. They also spoke. After this, Allaah took a promise and covenant from them (i.e. He made testify with the tongue) and making themselves witness He asked, "Am I not the Rabb of you all?" They replied, "Indeed you are our Rabb."

Allaah said, "Upon this (promise and covenant) I make the seven heavens and the seven earths witness and I make your

father Aadam also witness so that on the Day of Qiyaamat you will not begin to say that we were unaware of this (Tauheed). Know well, there is on deity but Me, there is no Rabb but Me, do not ascribe any partner to me, indeed I shall send my Ambiyaa-messengers to you that will remind you of this pact and covenant that I took from you and I shall reveal My books.” (Hearing this), they all said, “We testify and state that indeed You are our Rabb and our deity. There is no Rabb but You and we have no deity but You.” So all the children of Aadam (in this way) testified (to the oneness and Rububiyyat of Allaah) and at the time Aadam was given a high place before all in order to see his progeny take the pledge and promise. Subsequently, when he saw that (some of them) are poor and some wealthy, some have beautiful forms and others have other (ugly) forms, then he said, “My Rabb, why have you kept this imbalance and inequality amongst Your servants?” Allaah said, “In essence, I wish that My servants show gratitude to Me.” And (on this occasion) Aadam saw the Ambiyaa-messengers amongst mankind upon whom light was shining in this way like lamps (shining) and from (the Ambiyaa-messengers) there was a special promise and covenant taken regarding their Risalaat-messenger ship as Allaah states, (وإذ أخذنا من النبيين ميثاقهم ومنك ومن نوح وابراهيم وموسى وعيسى ابن مريم). Hadhrat ‘Isa was also amongst those souls whose (soul) was (sent to the world) by Allaah (through Hadhrat Jibreel) to Hadhrat Maryam.” **It is narrated from Ubayy bin Ka’b that the soul of (Hadhrat Isa) was entered in to Hadhrat Maryam through her mouth.”** *[Ahmad]*

mmm

A mountain can move from its place, not a habit

وعن أبي الدرداء قال بينما نحن عند رسول الله صلى الله عليه و سلم نتذاكر ما يكون إذ قال رسول الله صلى الله عليه و سلم : إذا سمعتم بجبل زال عن مكانه فصدقوا وإذا سمعتم برجل تغير عن خلقه فلا تصدقوا به وإنه يصير إلى ما جبل عليه " . رواه أحمد

117. Hadhrat Abu Darda narrates that (one day) we (a few companions) were seated around Rasulullaah talking about the events of the time and Rasulullaah (hearing our talk) said, “If you hear that a mountain has moved from its place then believe it to be true but if you hear that the characteristic and habit of a person has changed then never give it consideration because the person born with their characteristics and habits, he will remain upon them.” *[Ahmad]*

mmm

Difficulty is also a part of divine Taqdeer

وعن أم سلمة يا رسول الله لا يزال يصيبك كل عام وجع من الشاة المسمومة التي أكلت قال : " ما أصابني شيء منها إلا وهو مكتوب علي وآدم في طينته " . رواه ابن ماجه

118. Hadhrat Umm e Salamah radhiyallaahu anha narrates that (one day) she said, “O Rasul of Allaah, every year you get some difficulty or the other from the poisoned goat eaten (on the occasion of the battle of Khaybar).” Rasulullaah said, “Whatever difficulty comes upon me, it was written in my Taqdeer when Hadhrat Aadam was in the soil.” *[Ibn Maajah]*

mmm

Punishment of the grave

The answer of a believer and a disbeliever in the grave

عن البراء بن عازب أن رسول الله صلى الله عليه و سلم قال : " المسلم إذا سئل في القبر يشهد أن لا إله إلا الله وأن محمدا رسول الله فذلك قوله (يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة) وفي رواية عن النبي صلى الله عليه و سلم قال : (يثبت الله الذين آمنوا بالقول الثابت) نزلت في عذاب القبر يقال له : من ربك ؟ فيقول : ربي الله ونبيي محمد

119. Hadhrat Bara bin ‘Azib narrates that Rasulullaah said that when a Muslim is questioned in the grave then he testifies that there is no deity but Allaah and Muhammad () is the Rasul-messenger of Allaah. This is the meaning of the verse, ‘Those who believed, Allaah keeps them firm upon the truth in the life of the world as well as in the Aakhirat.” Another narration states that Rasulullaah said, “This verse (above) was revealed regarding the punishment of the grave. When a believer is asked (in the grave) that who is your Rabb? Then he replies that my Rabb is Allaah and my Nabi is Muhammad ().” *[Bukhari, Muslim]*

mmm

عن أنس بن مالك رضي الله عنه أنه حدثهم أن رسول الله صلى الله عليه و سلم قال : " إن العبد إذا وضع في قبره وتولى عنه أصحابه وإنه ليسمع قرع نعالهم أتاه ملكان فيقعدانه فيقولان ما كنت تقول في هذا الرجل لمحمد صلى الله عليه و سلم فأما المؤمن فيقول أشهد أنه عبد الله ورسوله فيقال له انظر إلى مقعدك من النار قد أبدلك الله به مقعدا من الجنة فيراهما جميعا قال قتادة وذكر لنا أنه يفسح له في قبره ثم رجع إلى حديث أنس قال وأما المنافق والكافر فيقال له ما كنت تقول في هذا الرجل فيقول لا أدري كنت أقول ما يقول الناس فيقال لا دريت ولا تليت ويضرب بمطارق من حديد ضربة فيصيح صيحة يسمعها من يليه غير الثقلين " ولفظه للبخاري

120. Hadhrat Anas narrates that Rasulullaah said, "When the servant (his body) is placed in the grave and the people together (with his Janaazah) return then that (servant) hears the footsteps of (those returning), (then) two angels come to him and sit him upright. They then ask him that what do you say regarding this person?, i.e. Muhammad (and what belief did you have?) If the person was a believer then he replies that I testify that He was the servant and Rasul of Allaah. (When he gives the correct reply) then it is said to him look, that was your abode in Jahannam which was changed by Allaah and now this is your abode in Jannah. Subsequently, the person is shown both these abodes. And when this question is posed to a disbeliever and hypocrite that what do you say regarding this person (Muhammad), then he replies that I do not know anything, whatever the others (the believers) used to say, I used to say the same thing. (When the disbeliever and hypocrite cannot give the correct reply) then it is said to him that you did not know and recognise through your intelligence nor did you recite the Qur'aan. Then he is hit with an iron mace and he screams loud in this way that all the things close by besides Jinn and men hear it (the screams)." *[Bukhari, Muslim]*

mmm

People are shown their real abode morning and evening

عن عبدالله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه و سلم قال : " إن أحدكم إذا مات عرض عليه مقعده بالغداة والعشي إن كان من أهل الجنة فمن أهل الجنة وإن كان من أهل النار فمن أهل النار فيقال هذا مقعدك حتى يبعثك الله يوم القيامة " (متفق عليه)

121. Hadhrat Abdullaah bin Umar narrates that Rasulullaah , "When one of you dies, then (in the Barzakh) he is shown morning and evening his (original and eternal) abode. If he was a dweller of Jannah, then the dwelling of the Jannah dwellers and if he is a dweller of Jahannam then the dwelling of the Jahannam dwellers (is shown to him). Then it is said to them that this was your original abode (remain waiting for it) until the Day of Qiyaamat when Allaah will lift you (from this temporary abode) and make you reach there." *[Bukhari, Muslim]*

mmm

The punishment of the grave is true

وعن عائشة رضي الله عنها أن يهودية دخلت عليها فذكرت عذاب القبر فقالت لها أعاذك الله من عذاب القبر فسألت عائشة رسول الله صلى الله عليه و سلم عن عذاب القبر فقال : " نعم عذاب القبر قالت عائشة رضي الله عنها فما رأيت رسول الله صلى الله عليه و سلم بعد صلى صلاة إلا تعوذ من عذاب القبر " (متفق عليه)

122. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) a Jewish woman came to her and mentioned the punishment of the grave. The woman then said to Hadhrat Ayesha radhiyallaahu anha, "O Ayesha, May Allaah save you from the punishment of the grave." After this Hadhrat Ayesha radhiyallaahu anha asked Rasulullaah about the punishment of the grave (that will there be punishment in the grave?) **So Rasulullaah said, "Yes, the punishment of the grave is true." Hadhrat Ayesha radhiyallaahu anha says that after this I did not see Rasulullaah performing any Salaah, except that after that (in Du'aa') he sought protection from the punishment of the grave."**

[Bukhari, Muslim]

mmm

Seek protection from the punishment of the grave and of Jahannam

عن زيد بن ثابت قال بينما النبي صلى الله عليه و سلم في حائط لبني النجار على بغلة له ونحن معه إذ حادت به فكادت تلقيه وإذا أقبر ستة أو خمسة أو أربعة قال كذا كان يقول الجريري فقال : " من يعرف أصحاب هذه الأقبر فقال رجل أنا قال فمتى مات هؤلاء قال ماتوا في الإشراك فقال إن هذه الأمة تبتلى في قبورها فلولا أن لا تدافنوا لدعوت الله أن يسمعكم من عذاب القبر الذي أسمع منه ثم أقبل علينا بوجهه فقال تعوذوا بالله من عذاب النار قالوا نعوذ بالله من عذاب النار فقال تعوذوا بالله من عذاب القبر قالوا نعوذ بالله من عذاب القبر قال تعوذوا بالله من

الفتن ما ظهر منها وما بطن قالوا نعوذ بالله من الفتن ما ظهر منها وما بطن قال
تعوذوا بالله من فتنة الدجال قالوا نعوذ بالله من فتنة الدجال " . رواه مسلم

123. Hadhrat Zayd bin Thaabit narrates that (one day) Rasulullaah was mounted on his donkey, passing the garden of Banu Najjaar and we – a few companions – were with him and suddenly his donkey jerked, in this way it jerked that it could throw Rasulullaah off. Then there were five or six graves seen and (indicating towards those graves) Rasulullaah asked, "Does anyone know these graves?" One person said that yes, I know them. Rasulullaah asked that when did they die? (i.e. in the condition of kufr and shirk did they die or in the condition of Imaan?) The same person replied that in the condition of Shirk. (Hearing this) Rasulullaah said, "**In reality, they are being tested in their graves** (i.e. they are being punished in the grave) and if I did not have this fear that you will stop burying (your deceased) then I would have made Du'aa' to Allaah that He should let you hear the sounds (from within the grave) that I am made to hear." After this, Rasulullaah turned to us and said, "Seek protection with Allaah from the punishment of the fire." The companions said, and "We seek protection with Allaah from the punishment of the fire." **Rasulullaah then said, "Seek protection with Allaah from the punishment of the grave."** The companions said, "We seek protection with Allaah form the punishment of the grave." Rasulullaah then said, "Seek protection with Allaah from the clear trials and those that are hidden (i.e. seek protection with Allaah from the sins of the body and the sins of the heart)." The companions said, "We seek protection with Allaah from apparent and hidden sins." Rasulullaah then said, "Seek protection with Allaah from the trial of Dajjaal." The companions said, "We seek protection with Allaah from the trial of Dajjaal." *[Muslim]*

mmm

Detail of the comfort and the punishment in the grave

عن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : " إذا قبر الميت أتاه ملكان أسودان أزرقان يقال لأحدهما المنكر والآخر النكير فيقولان ما كنت تقول في هذا الرجل فيقول ما كان يقول هو عبد الله ورسوله أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله فيقولان قد كنا نعلم أنك تقول هذا ثم يفسح له في قبره سبعون ذراعا في سبعين ثم ينور له فيه ثم يقال له نم فيقول أرجع إلى أهلي فأخبرهم فيقولان نم كنومة العروس الذي لا يوقظه إلا أحب أهله إليه حتى يبعثه الله من مضجعه ذلك وإن كان منافقا قال سمعت الناس يقولون فقلت مثله لا أدري فيقولان قد كنا نعلم أنك تقول ذلك فيقال للأرض التئمي عليه فتلتئم عليه فتختلف فيها أضلاعه فلا يزال فيها معذبا حتى يبعثه الله من مضجعه ذلك " . رواه الترمذي

124. Hadhrat Abu Hurayrah narrates that Rasulullaah □ said, “When the deceased is placed in the grave, then two angels that have blue eyes come to him. One is called Munkar and the other Nakeer. Both angels then ask that what did you say (in the world) regarding this person (Muhammad □)? If the person was a believer, then he replies that there is no deity but Allaah and Muhammad □ is the servant and Rasul-messenger of Allaah. (Hearing this) the angel says, “We knew that you would say that and this (grave) is enlightened for him. Then it is said to him that sleep in joy in this place of dreams . (Hearing this) he says, “(Give me permission to) go back to my household and inform them.” (Hearing this) the angel says, (No, there is no need for this) you should just sleep like a groom who only his most beloved awakens him (and) until the time (sleep) until Allaah □ awakens you from this place of dreams. If the deceased was a hypocrite, then he replies that I used to hear what other people say about this person, I said the same thing. (Besides

this) I do not know anything. (Hearing this) the angels say, "We knew that you would say this. After this the land is commanded to close in upon the deceased. Subsequently, the land comes over him in this way (i.e. it pushes and squeezes him) that the ribs of right pierce the ribs of the left and the ribs of the left pierce the ribs of the right. In this way he is continuously punished until Allaah awakens him form that place (on the Day of Qiyaamat)."

[Tirmidhi]

mmm

عن البراء بن عازب عن رسول الله صلى الله عليه و سلم قال : " ويأتيه ملكان فيجلسانه فيقولان له من ربك فيقول ربي الله فيقولان له ما دينك فيقول ديني الإسلام فيقولان له ما هذا الرجل الذي بعث فيكم قال فيقول هو رسول الله صلى الله عليه و سلم فيقولان وما يدريك فيقول قرأت كتاب الله فآمنت به وصدقت زاد في حديث جرير فذلك قول الله عز و جل (يثبت الله الذين آمنوا بالقول الثابت) الآية ثم اتفقا قال فينادي مناد من السماء أن قد صدق عبدي فأفرشوه من الجنة وافتحوا له بابا إلى الجنة وألبسوه من الجنة قال فيأتيه من روحها وطيبها قال ويفتح له فيها مد بصره قال وإن الكافر فذكر موته قال وتعاد روحه في جسده ويأتيه ملكان فيجلسانه فيقولان له من ربك فيقول هاه هاه لا أدري فيقولان له ما دينك فيقول هاه هاه لا أدري فيقولان ما هذا الرجل الذي بعث فيكم فيقول هاه هاه لا أدري فينادي مناد من السماء أن كذب فأفرشوه من النار وألبسوه من النار وافتحوا له بابا إلى النار قال فيأتيه من حرها وسمومها قال ويضيق عليه قبره حتى تختلف فيه أضلاعه ثم يقيض له أعمى أبكم معه مرزبة من حديد لو ضرب بها جبل لصار ترابا قال فيضربه بها ضربة يسمعها ما بين المشرق والمغرب إلا الثقلين فيصير ترابا قال ثم تعاد فيه الروح " . رواه أحمد وأبو داود

125. Hadhrat Baraa' bin 'Aazib narrates that Rasulullaah said, "In the grave (Barzakh), two angels come to the deceased and sit him up and ask, tell us, who is your Rabb? In reply, the (believing deceased) says, "My Rabb is Allaah." The angel then asks, "What is your Deen?" In reply he says, "My Deen is Islaam." The angel then asks, Tell us,

who is this person who was sent amongst you? In reply he says, “This is the Rasul of Allaah.” Upon this the angel asks, “Who told you this?” he says that I read the book of Allaah, believed in it and took it to be the truth. (It is quite apparent that the person who believes in the book of Allaah, he believes in the Rasul of Allaah). This is the meaning of the statement of Allaah, ‘those people who believe, Allaah keeps them firm upon the firm word (Kalimah Shahada).’” Rasulullaah then said, “(When the believer is successful in the questioning of the grave, then) a caller (i.e. Allaah himself or an angel by His command) sounds this call from the heavens that this is my truthful servant, therefore for him (in this grave) spread a bed of Jannah for him, dress him in the clothing of Jannah and open a door to Jannah for him. Subsequently, for him (in the grave), a door to Jannah is opened.” And Rasulullaah said, “Then the winds and sweet smell of Jannah comes to this (believer) and the grave is expanded for him as far as the eye can see. Regarding a disbeliever, Rasulullaah said, “Then his soul is returned to his body and two angels come to him, sit him up and ask him that who is you Rabb? The disbeliever says, “Oh, Oh, I do not know.” The angels then ask, “Tell us, what your Deen is?” he replies, “Oh, Oh, I do not know.” The angel then asks, “Tell us who is this person who was sent amongst you?” He replies, “Oh, Oh, I do not know. Then a caller announces from the heavens that this is a liar, spread a bed of fire for him, clothe him in fire and open a door to Jahannam for him. Subsequently, a door to Jahannam is opened up for him through which hot, scorching winds come to this (disbeliever).” **Rasulullaah said, “Then his grave is made narrow for him until his ribs (from both sides) pierce each other.** Then a blind and deaf angel is set upon him that has a mace of iron, if a mountain is hit using it, it will be reduced to dust. This angel hits the disbeliever in this way

that the sound of the hit (and the screaming of the disbeliever) is heard by everything in the east and west besides man and jinn and (the disbeliever, through the hit of the mace) is turned to a pile of dust and **then his soul is returned to his body."** *[Ahmad, Abu Dawood]*

The first stage of Aakhirat

وعن عثمان رضي الله عنه أنه إذا وقف على قبر بكى حتى يبل لحيته فقيل له تذكر الجنة والنار فلا تبكي وتبكي من هذا فقال إن رسول الله صلى الله عليه و سلم قال : " إن القبر أول منزل من منازل الآخرة فإن نجا منه فما بعده أيسر منه وإن لم ينج منه فما بعده أشد منه قال وقال رسول الله صلى الله عليه و سلم ما رأيت منظرا قط إلا القبر أفظع منه " . رواه الترمذي وابن ماجه . وقال الترمذي هذا حديث غريب

126. It is narrated regarding Hadhrat Uthmaan that when he stood by a grave, then he used to weep abundantly to the extent that (through his tears) his beard would become wet. Someone said to him, "You do not cry when Jannah and Jahannam are mentioned, but here (at the grave of someone) you begin to cry (what is the reason?) Hadhrat Uthmaan replied, "The reality is that I heard Rasulullaah saying that the grave is the first stage of the Aakhirat. The person who passes this stage successfully, the rest of the stages thereafter will be easy and the one who is caught in this stage then the stages that come later will be much more difficult." Hadhrat Uthmaan said that Rasulullaah also said, "I have never seen a more difficult and fearful sight than the grave." *[Tirmidhi]*

mmm

Du’aa of steadfastness for the deceased after burying the deceased

وعن عثمان رضي الله عنه قال : كان النبي صلى الله عليه و سلم إذا فرغ من دفن الميت وقف عليه فقال : " استغفروا لأخيكم ثم سلوا له بالتثبيت فإنه الآن يسأل " . رواه أبو داود

127. Hadhrat Uthmaan narrates that it was the practice of Rasulullaah that when he completed the burial of a deceased, then he remained by him (at the grave) for a little while and said (to those present) that seek forgiveness for your brother and make Du’aa’ that he remains firm because he is being questioned at this time.” *[Abu Dawood]*

mmm

How poisonous are the serpents of the grave?

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه و سلم : " يسلط على الكافر في قبره تسعة وتسعون تنينا تنهشه وتلدغه حتى تقوم الساعة ولو أن تنينا منها نفخ في الأرض ما أنبتت خضرا " . رواه الدارمي وروى الترمذي نحوه وقال : " سبعون بدل تسعة وتسعون "

128. Hadhrat Abu Sa’eed narrates that Rasulullaah said, **“Undoubtedly there are 99 serpents set upon the grave of the disbeliever (in Barzakh) that bite him and sting him until the Day of Qiyaamat. If one of them has to spit on earth, the earth will lose its ability to grow vegetation.”** *[Daarimi]*

mmm

Section Two

The grave also squeezes the pious

عن جابر بن عبد الله قال خرجنا مع رسول الله صلى الله عليه و سلم إلى سعد بن معاذ حين توفي قال فلما صلى عليه رسول الله صلى الله عليه و سلم ووضع في قبره وسوي عليه سبح رسول الله صلى الله عليه و سلم فسبحنا طويلا ثم كبر فكبرنا فقيل يا رسول الله لم سبحت ثم كبرت قال : " لقد تضايق على هذا العبد الصالح قبره حتى فرجه الله عز و جل عنه " . رواه أحمد

129. Hadhrat Jaabir narrates that Sa’d bin Mu’aadh passed away so we went with Rasulullaah □ to participate in the Janaazah. When Rasulullaah □ and (us all) completed with the Janaazah Salaah, and lowered his body into the grave and made the sand of the grave level, then Rasulullaah □ recited Tasbeeh (i.e. he said Subhaanallaah, Subhaanallaah). Subsequently, we all recited Tasbeeh for some time. Then Rasulullaah □ recited Takbeer (i.e. Allaahu Akbar, Allaahu Akbar) so we all recited Takbeer. We then asked Rasulullaah □ that on this occasion why did you first recite Tasbeeh and then Takbeer? Rasulullaah □ said, “In reality, the grave became straitened for this pious person, then Allaah □ (through the blessings of our Tasbeeh and Takbeer) made the grave wide.” *[Ahmad]*

mmm

وعن ابن عمر عن رسول الله صلى الله عليه و سلم قال : " هذا الذي تحرك له العرش وفتحت له أبواب السماء وشهده سبعون ألفا من الملائكة لقد ضم ضمة ثم فرج عنه " . رواه النسائي

130. Hadhrat Ibn Umar narrates that Rasulullaah □ said, “This (Sa’d bin Mu’aadh) is the person upon whose

(death) the throne shook (i.e. the creation around the throne made their happiness apparent upon the coming of the pure soul of Sa'd), the doors of the heaven were opened and 70000 angels participated in his Janaazah and (despite this) (the grave) pressed him once then (through the blessings of Tasbeeh and Takbeer) he was given salvation from this difficulty." *[Nasa'i]*

mmm

The trial of the grave is like the trial of Dajjaal

عن أسماء بنت أبي بكر رضي الله عنهما تقول قام رسول الله صلى الله عليه و سلم خطيبا فذكر فتنة القبر التي يفتتن فيها المرء فلما ذكر ذلك ضج المسلمون ضجة . رواه البخاري هكذا وزاد النسائي : حالت بيني وبين أن أفهم كلام رسول الله صلى الله عليه و سلم فلما سكنت ضجتهم قلت لرجل قريب مني : أي بارك الله فيك ماذا قال رسول الله صلى الله عليه و سلم في آخر قوله ؟ قال : " قد أوحي إلي أنكم تفتنون في القبور قريبا من فتنة الدجال "

131. Hadhrat Asma bint Abu Bakr radhiyallaahu anha narrates that (one day) Rasulullaah stood up to deliver a sermon so he mentioned the fitnahs of the grave (the test and exam) in which a person is put through. Subsequently, when he mentioned (the details of the trial and test, i.e. the difficulty of the grave and the punishment) then all the Muslims screamed and cried (out of fear and dread). [This has been narrated by Bukhari but Nasa'i narrates the following words of Hadhrat Asma radhiyallaahu anha as well,] "This condition (of the Muslims screaming and crying) was a barrier in me hearing the talk of Rasulullaah . When the sound of their screaming and crying stopped, then I asked the person close to me, 'O person, may Allaah grant you blessings in your (knowledge and tolerance). Please tell me what Rasulullaah said at the end of his sermon. Subsequently the person said that he said, "Revelation has

come upon me that the trial and test and exam you will be put through in your graves is very similar to the trial of Dajjaal."

mmm

A person who performed Salaat will not forget Salaat in the grave

وعن جابر عن النبي صلى الله عليه و سلم قال : " إذا أدخل الميت القبر مثلت له الشمس عند غروبها فيجلس يمسح عينيه ويقول : دعوني أصلي " . رواه ابن ماجه

132. Hadhrat Jaabir narrates from Rasulullaah that the latter said, "When a deceased (Muslim) is placed in the grave, then a scene is shown to him as though the sun is about to set. Subsequently, he rubs his eyes and wakes up and says that leave me, I want to perform Salaah."

[Ibn Maajah]

mmm

The condition of the believer and disbeliever in the grave

وعن أبي هريرة عن النبي صلى الله عليه و سلم قال : " إن الميت يصير إلى القبر فيجلس الرجل الصالح في قبره غير فزع ولا مشعوف ثم يقال له فيم كنت فيقول كنت في الإسلام فيقال له ما هذا الرجل فيقول محمد رسول الله صلى الله عليه و سلم جاءنا بالبينات من عند الله فصدقناه فيقال له هل رأيت الله فيقول ما ينبغي لأحد أن يرى الله فيفرج له فرجة قبل النار فينظر إليها يحطم بعضها بعضا فيقال له انظر إلى ما وقاك الله ثم يفرج له قبل الجنة فينظر إلى زهرتها وما فيها فيقال له هذا مقعدك ويقال له على اليقين كنت وعليه مت وعليه تبعث إن شاء الله

ويجلس الرجل السوء في قبره فزعا مشعوفا فيقال له فيم كنت فيقول لا أدري فيقال له ما هذا الرجل فيقول سمعت الناس يقولون قولا فقلته فيفرج له قبل الجنة فينظر إلى زهرتها وما فيها فيقال له انظر إلى ما صرف الله عنك ثم يفرج له فرجة قبل النار فينظر إليها يحطم بعضها بعضا فيقال له هذا مقعدك على الشك كنت وعليه مت وعليه تبعث إن شاء الله تعالى " . رواه ابن ماجه

133. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When a deceased is placed into the grave then the person (who was a pious and obedient believer) gets up and sits in his grave in such a way that he has no fear, no worry and no concern. Then when he is questioned that tells us, which Deen-religion were you upon? Then in reply (with great ease) he says, “ I was on Islaam.” Then he is asked, tell me, who is this person? Then he replies, ‘This is the Rasul of Allaah, Muhammad who came to us from Allaah with the clear proofs (of his Risalaat-messenger ship and Shari’ah), then we believed him (and had Imaan in him) then he is asked, ‘Have you seen Allaah?’ he says in reply, ‘Is is possible for anyone to see Allaah?’ then (in the grave) an opening is made towards Jahannam. Subsequently, he looks towards Jahannam that one part of it is breaking the other (i.e. the fire coming up swallows the other flames), then it is said to him, look, this is the place from which Allaah saved you. Then for him (in the grave) an opening is made towards Jannah. Subsequently, he sees the blessings of Jannah. Then it is said to him, look, this is your (eternal) abode. On account of the conviction and faith you were upon (in the world), your death came upon it and Allaah willing you will be raised (on the Day of Qiyaamat). And an evil person gets up and sits in his grave, then he is in a very fearful condition of worry and concern. When he is questioned that upon which Deen-religion were you, then he says, ‘I do not know.’ Then he is asked that who is this person? He says, ‘Whatever the people used to say, I said that.’ Then, for him (in the

grave) an enlightened opening towards Jannah is opened through which he sees the greenery and the other blessings there, then it is said to him, look, this is the place from which Allaah took you away, then for him (in the grave) a window towards Jahannam is opened through which he sees that one part of it is breaking the other. Then it is said to him that this is your abode. Based on the doubt he was involved in, in this condition of doubt your death came and Allaah willing in this condition you will be raised (on the Day of Qiyaamat).” *[Ibn Maajah]*

mmm

Holding firm to the Qur’aan and Sunnah

Contempt for innovation (Bid’ah)

عن عائشة قالت : قال رسول الله صلى الله عليه و سلم : " من أحدث في أمرنا هذا ما ليس منه فهو رد " (متفق عليه)

134. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “He who innovates something in our Deen that has no relationship with this Deen, it is rejected.”
[Bukhari, Muslim]

mmm

Emphasis upon holding firm to the Qur’aan and Sunnah and refraining from innovation

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " أما بعد فإن خير الحديث كتاب الله وخير الهدي هدي محمد وشر الأمور محدثاتها وكل بدعة ضلالة " . رواه مسلم

135. Hadhrat Jaabir narrates that Rasulullaah (delivered a sermon before us one day and after praising Allaah in it) said, “Indeed the best speech is the speech of Allaah (the Qur’aan) and the best path is the path of Muhammad and the worst action (in Deen) is innovation (called Bid’ah) and every Bid’ah is deviation.” *[Muslim]*

mmm

Three people are greatly despised

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " أبغض الناس إلى الله ثلاثة ملحد في الحرم ومبتغ في الإسلام سنة الجاهلية ومطلب دم امرىء بغير حق ليهريق دمه " رواه البخاري

136. Hadhrat Ibn Abbaas narrates that Rasulullaah said, “The most despised people by Allaah are three; one who is not straight in the limits of Allaah, one who seeks the

ways of ignorance in Islaam and one who is after the blood of a Muslim unlawfully in order to shed his blood." *[Bukhari]*

mmm

The obstinate one will be deprived of Jannah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " كل أمتي يدخلون الجنة إلا من أبى . قيل : ومن أبى ؟ قال : من أطاعني دخل الجنة ومن عصاني فقد أبى " رواه البخاري

137. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "My entire Ummah will go to Jannah except the one who did not accept and rejected." It was asked, "Who did not accept and rejected?" Rasulullaah said, "The one who obeyed me and followed will be entered into Jannah and the one who disobeyed, in reality, he did not accept and rejected." *[Bukhari]*

The example of Rasulullaah

عن جابر بن عبدالله يقول جاءت ملائكة إلى النبي صلى الله عليه و سلم وهو نائم فقال بعضهم إنه نائم وقال بعضهم إن العين نائمة والقلب يقظان فقالوا إن لصاحبكم هذا مثلا فاضربوا له مثلا فقال بعضهم إنه نائم وقال بعضهم إن العين نائمة والقلب يقظان فقالوا مثله كمثل رجل بنى دارا وجعل فيها مأدبة وبعث داعيا فمن أجاب الداعي دخل الدار وأكل من المأدبة ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المأدبة فقالوا أولوها له يفقهها فقال بعضهم إنه نائم وقال بعضهم إن العين نائمة والقلب يقظان فقالوا فالدار الجنة والداعي محمد صلى الله عليه و سلم فمن أطاع محمدا صلى الله عليه و سلم فقد أطاع الله ومن عصى محمدا صلى الله عليه و سلم فقد عصى الله ومحمد صلى الله عليه و سلم فرق بين الناس . رواه البخاري

138. Hadhrat Jaabir narrates that (one day) a few angels came to Rasulullaah when he was sleeping. The angels spoke amongst themselves that an example fits your

companion (Rasulullaah). Tell him (Rasulullaah) the example as well. Some angels said that he is sleeping (What is the benefit of mentioning the example in this case?) However, some angels said, “Indeed his eyes are sleeping but his heart is awake.” Then the angels began to say, “His (Rasulullaah) example is like a person built a house and chose a food cloth in it. Then he (in order to call people to partake) sent a caller. So the one who accepted the caller as true entered the house and will eat the food and the one who did not believe in the caller, he will not enter the house, nor will he be able to eat food.” (After explaining this example) the angels said to one another, “Now, this example has to be clarified so that (Muhammad) can understand it. Some angels said he is sleeping but other angels said, “Indeed his eyes sleep but his heart is awake.” Then the angels clarified that (in this example) the house is Jannah, the builder of the house refers to the being of Allaah, eating refers to the blessings of Jannah and the caller refers to Muhammad . So, he who obeyed Muhammad , in reality he has obeyed Allaah and he who disobeyed Muhammad has in reality disobeyed Allaah. Indeed Muhammad is one who separates (i.e. between a disbeliever and believer, between truth and falsehood, between the pious and sinners).”

[Bukhari]

mmm

The end result of turning away from the Sunnah

عن أنس بن مالك رضي الله عنه يقول جاء ثلاثة رهط إلى بيوت أزواج النبي صلى الله عليه و سلم يسألون عن عبادة النبي صلى الله عليه و سلم فلما أخبروا كأنهم تقالوها فقالوا وأين نحن من النبي صلى الله عليه و سلم قد غفر له ما تقدم من ذنبه وما تأخر قال أحدهم أما أنا فإني أصلي الليل أبدا وقال آخر أنا أصوم الدهر ولا أفطر وقال آخر أنا أعتزل النساء فلا أتزوج أبدا فجاء رسول الله صلى الله عليه و سلم إليهم فقال : " أنتم الذين قلتم كذا وكذا أما والله إني لأخشاكم لله

وأتقاكم له لكني أصوم وأفطر وأصلي وأرقد وأتزوج النساء فمن رغب عن سنتي فليس مني " (متفق عليه)

139. Hadhrat Anas narrates that (one day) three people came to the pure wives of Rasulullaah with the objective of enquiring about the condition of the worship of Rasulullaah . When they were told of his worship, then it was as though they thought theirs was little. They said amongst themselves that what is our standing compared to Rasulullaah ? Allaah has forgiven his past and future sins. Then one of them said that I shall perform Salaah through the night forever, the second person said that I shall always fast and never (make Iftaar), the third said that I shall remain away from women and never marry. Then Rasulullaah came to them and said, "Did you people say this? Listen well, I fear Allaah more than you, and I refrain more than you but I fast and make Iftaar, I perform Salaah (at night) and I also sleep and I marry women. **(Remember) he who turns away from my way and my Sunnah he is not of me."**

[Bukhari, Muslim]

mmm

Emphasis upon adopting the Sunnah

وعن عائشة رضي الله عنها قالت : صنع رسول الله صلى الله عليه و سلم شيئا فرخص فيه فتنزه عنه قوم فبلغ ذلك رسول الله صلى الله عليه و سلم فخطب فحمد الله ثم قال : " ما بال أقوام يتنزهون عن الشيء أصنعه فوالله إني لأعلمهم بالله وأشدهم له خشية " (متفق عليه)

140. Hadhrat Ayesha radhiyallaahu anha narrates that (once) Rasulullaah did some work and he made it easy for the people regarding it but some people refrained from practicing upon the permission for ease (Rukhsat). When

Rasulullaah was informed then he delivered a sermon. (Before the sermon) He praised Allaah, then he said, “What has happened to the people who stay away from such a thing that I have chosen. By Allaah, I know (the pleasure and displeasure) of Allaah more than these people and I fear Him the most.” *[Bukhari, Muslim]*

mmm

It is necessary to follow Rasulullaah in religious matters

وعن رافع بن خديج قال : قدم نبي الله صلى الله عليه و سلم وهم يأبرون النخل فقال : " ما تصنعون " قالوا كنا نصنعه قال " لعلكم لو لم تفعلوا كان خيرا " فتركوه فنفضت قال فذكروا ذلك له فقال : " إنما أنا بشر إذا أمرتكم بشيء من دينكم فخذوا به وإذا أمرتكم بشيء من رأي فإنما أنا بشر " . رواه مسلم

141. Hadhrat Raafi’ bin Khadeej narrates that when Rasulullaah (migrated from Makkah) and came to Madinah, then (he saw that) the people of Madinah used to make Taabeer in the date trees (they used to place the male flower upon the female flower). Rasulullaah asked them, “What are you doing this for?” they replied, “We have always been doing this.” Rasulullaah (heard this) and said, “ If you do not do this, then it would probably be better for you.” Subsequently, (this year) the people left Taabeer and the fruits (of this year) were less. The narrator says that the people informed **Rasulullaah** of this and he **said, “I am also a human being. Therefore, when I command you regarding something of your Deen, then (immediately) adopt it and when (in some worldly matter) I tell you something from my intelligence, then (understand that) I am also a human being.”** *[Muslim]*

mmm

The example of the one who believes in Rasulullaah and the one who does not

وعن أبي م و سى قال : قال رسول الله صلى الله عليه و سلم : " إنما مثلي ومثل ما بعثني الله به كمثل رجل أتى قوما فقال يا قوم إني رأيت الجيش بعيني وإني أنا النذير العريان فالنجاء النجاء فأطاعه طائفة من قومه فأدلجوا فانطلقوا على مهلهم فنجوا وكذبت طائفة منهم فأصبحوا مكانهم فصبحهم الجيش فأهلكهم واجتاحهم فذلك مثل من أطاعني فاتبع ما جئت به ومثل من عصاني وكذب بما جئت به من الحق " (متفق عليه)

142. Hadhrat Abu Musa Ash'ari narrates that Rasulullaah said, "My example and the (Deen and Shari'ah) given to me by Allaah, the example of it is like the person that comes to a nation and says, "O the people of my nation, there is no doubt that I saw an army (of your enemy) with my eyes and I am a clear Warner. You people should seek a path of salvation (from the army of the enemy that will attack you at dawn). Seek a path of salvation. Subsequently, some people of the nation accepted and left their homes at night and walking with ease (reached a safe place) and were saved and some people who were the opposite did not accept the talk of (the Warner) and stayed without worry in their homes until morning. Then the moment morning came the army (of the enemy) attacked them and (seeing) they were destroyed and their foundation and basis were torn and thrown away. So this is the example of the one who accepted my talk and followed the Shari'ah brought by me and the example of the one who did not accept my talk and he belied the truth that I brought."

[Bukhari, Muslim]

mmm

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إنما مثلي ومثل الناس كمثل رجل استوقد نارا فلما أضاءت ما حوله جعل الفراش وهذه الدواب التي تقع في النار يقعن فيها وجعل يحجزهن ويغلبنه فيقتحمن فيها فأنا آخذ بحجزكم عن النار وأنتم يقتحمون فيها " . هذه رواية البخاري ولمسلم نحوها وقال في آخرها : " فذلك مثلي ومثلكم أنا آخذ بحجزكم عن النار : هلم عن النار هلم عن النار فتغلبوني تقحمون فيها " (متفق عليه)

143. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “My example is like the person who lit a fire and when the fire lit the surrounding area, then moths and insects that fall into the fire began falling in. On this side, the person who lit the fire began stopping them but they overpowered him and (despite stopping them) they fell into the fire. So (understand my condition in the same way), I am holding your waists (and making full effort not to let you fall into the fire) but you are falling into the fire.” [This is the narration of Bukhari and Muslim has narrated a similar narration, but the last words of the narration of Muslim are, Rasulullaah said, “So this is your and my example that I am holding your waists in order to save you from the fire and I am saying that come to me, beware of the fire, come to me, beware of the fire, but you are surrounding me and are falling into the fire.”] *[Bukhari, Muslim]*

mmm

The example of knowledge and guidance

وعن أبي موسى عن النبي صلى الله عليه و سلم قال : " مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضا فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير وكانت منها أجادب أمسكت الماء فنفع الله بها الناس فشربوا وسقوا وزرعوا وأصابت منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأ فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعلم وعلم ومثل من لم يرفع بذلك رأسا ولم يقبل هدى الله الذي أرسلت به "(متفق عليه)

144. Hadhrat Abu Musa narrates that Rasulullaah said, "Whatever form of guidance and knowledge Allaah gave me and sent me to the world, its example is like abundant rain that falls on the earth. Subsequently, the piece of earth that is good accepted the water (i.e. it absorbed it), then it grew abundant grass and crops. And the part of the earth that is hard, it stopped the rain water through which Allaah granted benefit to the people in this way that the water served for their needs of drinking and irrigation. In addition, (the rain water) also fell on such a piece of land that was a flat barren land. Subsequently, it did not stop water nor did it grow grass and crops. So, (from this) the example of the person who understood the Deen-religion of Allaah and this knowledge and guidance benefitted him that (which) Allaah gave me and sent me with. Subsequently, this person learnt the (Book and the Sunnah) on his own and taught it to others and it is also the example of the one who (adopted pride and rejection) and did not lift his head to the (Book and Sunnah) to look at it and he did not accept the guidance of Allaah which He gave to me and sent me with."

[Bukhari, Muslim]

mmm

Emphasis to stay away from deviated people

وعن عائشة قالت : تلا رسول الله صلى الله عليه و سلم (هو الذي أنزل عليك الكتاب منه آيات محكمات) وقرأ إلى : (وما يذكر إلا أولو الألباب) قالت : قال رسول الله صلى الله عليه و سلم : " فإذا رأيت وعند مسلم : رأيتم الذين يتبعون ما تشابه منه فأولئك الذين سماهم الله فاحذروهم " (متفق عليه)

145. Hadhrat Ayesha radhiyallaahu anha narrates that (once) Rasulullaah recited the verse (هو الذي أنزل عليك الكتاب منه آيات محكمات) and he recited until the last part (وما يذكر إلا أولو الألباب). Hadhrat Ayesha radhiyallaahu anha says that Rasulullaah (after reciting this verse) said, "When you see the people behind the Mutashaabihaat verses of the Qur'aan then (understand that) these are the people whom Allaah has named. Therefore, beware of them.

[Bukhari, Muslim]

mmm

An important cause of destruction

وعن عبد الله بن عمرو قال : هجرت إلى رسول الله صلى الله عليه و سلم يوما قال : فسمع أصوات رجلين اختلفا في آية فخرج علينا رسول الله صلى الله عليه و سلم يعرف في وجهه الغضب فقال : " إنما هلك من كان قبلكم باختلافهم في الكتاب " . رواه مسلم

146. Hadhrat Abdullaah bin Amr narrates that one day during the afternoon I went to Rasulullaah . (At that time) Rasulullaah heard the voices of two people that had a difference of opinion regarding a (Mutashaabih) verse. (i.e. they had a difference of opinion about specifying the meaning of the verse). Rasulullaah came amongst us (and at the time) the signs of anger were apparent on his face. He

then said, "The people before you were destroyed on account of differences in the book of Allaah. *[Muslim]*

mmm

Who is the greatest criminal?

وعن سعد بن أبي وقاص قال : قال رسول الله صلى الله عليه و سلم : " إن أعظم المسلمين في لامسلمين جرما من سأل عن شيء لم يحرم على الناس فحرم من أجل مسألته " (متفق عليه)

147. Hadhrat Sa'd bin Abi Waqqaas narrates that Rasulullaah said, "Amongst the Muslims, the greatest sinner and criminal is the Muslim who asks regarding something that has not been forbidden for the people, then it becomes forbidden on account of his questioning."

[Bukhari, Muslim]

mmm

Stay away from those who narrate fabricated Ahadith

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " يكون في آخر الزمان دجالون كذابون يأتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم فإياكم وإياهم لا يضلونكم ولا يفتنونكم " . رواه مسلم

148. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "In the end times, liars and tricksters will come to you

with speech labelled as Ahadith which you did not hear, nor did your forefathers hear it. Beware of them and keep yourselves far away from them so that they do not lead you astray and they do not put you into fitnah." *[Muslim]*

mmm

Do not rely on the talks of the Ahl e Kitaab

وعن أبي هريرة رضي الله عنه قال : كان أهل الكتاب يقرؤون التوراة بالعبرانية ويفسرونها بالعربية لأهل الإسلام . فقال رسول الله صلى الله عليه و سلم : " لا تصدقوا أهل الكتاب ولا تكذبوهم و (قولوا آمنا بالله وما أنزل إلينا " الآية .
رواه البخاري

149. Hadhrat Abu Hurayrah narrates that the people of the book, i.e. the Jews (with their divine book) the Tauraat and they used to recite it in Hebrew (the language of their religion) and they used to explain the Arabic translation of it in front of the Muslims. Subsequently, Rasulullaah (looking at their action said to the Sahabah), "Do not verify the people of the book nor belie them, but say that we believe in Allaah and in that which was revealed upon us and also in that which was revealed upon Hadhrat Ibraaheem, Hadhrat Ismaa'eel, Hadhrat Is'haaq, Hadhrat Ya'qub and the progeny of Ya'qub and also in that which was given to Hadhrat Moosa and Hadhrat 'Isa and also in that which was given to the Ambiyaa' from their Rabb and we do not differentiate between any of them and we obey Allaah ."

[Bukhari]

mmm

Do not narrate anything without verification

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " كفى بالمرء كذبا أن يحدث بكل ما سمع " . رواه مسلم

150. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "It is sufficient for a person to be called a liar that he narrates whatever he hears (without verification)." *[Muslim]*

mmm

Strive to bring the disobedient ones onto the straight path

وعن عبد الله بن مسعود أن رسول الله صلى الله عليه و سلم قال : " ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون فمن جاهدهم بيده فهو مؤمن ومن جاهدهم بلسانه فهو مؤمن ومن جاهدهم بقلبه فهو مؤمن وليس وراء ذلك من الإيمان حبة خردل " . رواه مسلم

151. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "Whichever Nabi Allaah sent before me, amongst whichever nation, there were a few people who were his helpers and companions who used to adopt the way and the example of that (Nabi) and they used to follow his

commands. Then, after those (helpers and companions) passed away such unworthy disciples began to come that they used to say such things to people that they did not practise upon themselves and they used to command such things whose order was not found. So (in this Ummah as well such unworthy people will come about), the one who wages Jihaad against them with his hand is a believer and the one who wages Jihaad against them with his tongue is a believer and the one who wages Jihaad against them with his heart is a believer and beyond this, there is no faith equal to a mustard seed." ***[Muslim]***

mmm

The reward for the one who calls towards guidance and the sin of the one who calls towards deviation

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئا ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئا " . رواه مسلم

152. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The one who calls towards guidance and the right way, he gets so much reward equal to that received by the people who followed him and there will not be the slightest decrease in the reward of those people and the one who called towards deviation, he gets so much sin equal to those who followed him and there will be no decrease in the sin of those people in the least." ***[Muslim]***

mmm

Glad tidings for those who practise upon the Qur'aan and Sunnah in the latter times

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " بدأ الإسلام غريبا وسيعود كما بدأ فطوبى للغرباء " . رواه مسلم

153. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Islaam began as strange and it will return like how it was. So glad tidings be for the strange ones (for those who practise upon the Qur'aan and Sunnah)."

[Muslim]

mmm

In the end times, Deen will move to Madinah

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إن الإيمان ليأرز إلى المدينة كما تأرز الحيية إلى جحرها " (متفق عليه)

154. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Indeed Imaan will slither –go back-towards Madinah like a snake slithers into its hole."

[Bukhari, Muslim]

mmm

The example of the one who calls towards Deen

عن ربيعة الجرشي يقول أتي النبي صلى الله عليه و سلم فقيل له لتنم عينك ولتسمع أذنك وليعقل قلبك قال فنامت عيناي وسمعت أذناي وعقل قلبي قال فقيل لي سيد بنى دارا فصنع مأدبة وأرسل داعيا فمن أجاب الداعي دخل الدار وأكل من المأدبة ورضي عنه السيد ومن لم يجب الداعي لم يدخل الدار ولم يطعم من المأدبة وسخط عليه السيد قال فالله السيد ومحمد الداعي والدار الإسلام والمأدبة الجنة .

رواه الدارمي

155. Hadhrat Rabi’ah Jurashi narrates that Rasulullaah was shown (in a dream) that someone is saying to him that your eyes are asleep, your ears listen and your heart understands (i.e. do not look here and there. Listen properly and understand). Subsequently, Rasulullaah said, “My eyes sleep, my ears have heard and my heart has understood.” (i.e. I have obeyed the command). Then Rasulullaah explained that in front of me, as an example, it was mentioned that an owner built a house. Then he laid the food cloth and sent a caller (in order to call the people to partake of the food). So the one who accepted the talk of the caller came into the house and partook of the food and the owner became happy at this. However, the one who did not accept the speech of the caller, he did not enter the house nor did he partake of the food. Upon this the owner became angry.” Rasulullaah said, “So, (in this example) the owner refers to Allaah , the caller refers to Muhammad , the house refers to Islaam and the food cloth refers to Jannah.” *[Daarimi]*

mmm

Emphasis upon practising upon the laws of Rasulullaah

وعن أبي رافع وغيره رفعه قال : قال رسول الله صلى الله عليه و سلم : " لا ألفين أحدكم متكئا على أريكته يأتيه أمر مما أمرت به أو نهيت عنه فيقول لا أدري ما وجدنا في كتاب الله اتبعناه " . رواه أحمد وأبو داود والترمذي وابن ماجه والبيهقي في دلائل النبوة . وقال الترمذي حسن صحيح

156. Hadhrat Abu Raafi’ narrates that Rasulullaah said, “I should not find any of you in the condition that he sits laying on his bed against a pillow and a command from

my commands comes before him that I commanded should be done or something that I forbade and upon it he says that I do not know of it, I only accept that which I find in the book of Allaah.” *[Ahmad, Abu Dawood, Tirmidhi, Ibn Maajah]*

mmm

وعن المقدام بن معدي كرب عن رسول الله صلى الله عليه و سلم أنه قال : " ألا إني أوتيت الكتاب ومثله معه ألا يوشك رجل شبعان على أريكته يقول عليكم بهذا القرآن فما وجدتم فيه من حلال فأحلوه وما وجدتم فيه من حرام فحرموه وإن ما حرم رسول الله كما حرم الله ألا لا يحل لكم لحم الحمار الأهلي ولا كل ذي ناب من السبع ولا لقطة معاهد إلا أن يستغني عنها صاحبها ومن نزل بقوم فعليهم أن يقروه فإن لم يقروه فله أن يعقبهم بمثل قراه " رواه أبو داود وروى الدارمي نحوه وكذا ابن ماجه إلى قوله : " كما حرم الله "

157. Hadhrat Miqdaam bin Ma’dikarib ؓ narrates that Rasulullaah □ said, “Know well, I was given the Qur’aan and something like it with it. Know well, (the time) is close that (when) a person with a filled belly upon his bed (i.e. lying against his pillow or sitting on his chair without worry) will be sitting and saying that take this Qur’aan as necessary for yourself (i.e. only take the Qur’aan as Deen-religion) and whatever you find permitted in it, take it to be permitted and whatever you find as forbidden, take it as forbidden, when the reality is that whatever the Rasul of Allaah □ has forbidden it is also (forbidden) like that (forbidden) by Allaah. Know well, donkey is not permitted for you and predators with claws are not permitted for you. The lost item of one who took a promise is not permitted except when the owner does not worry about it. And (listen) when a person comes to a nation then it is necessary upon the people (of that

nation) to host the person and if they do not host him, then it is his right to take from them the amount of his hosting.”

[Abu Dawud]

mmm

وعن العرباض بن سارية قال : قام رسول الله صلى الله عليه و سلم فقال : " أيحسب أحدكم متكأ على أريكته يظن أن الله لم يحرم شيئا إلا ما في هذا القرآن ألا وإني والله قد أمرت ووعظت ونهيت عن أشياء إنها لمثل القرآن أو أكثر وإن الله لم يحل لكم أن تدخلوا بيوت أهل الكتاب إلا بإذن ولا ضرب نسائهم ولا أكل ثمارهم إذا أعطوكم الذي عليهم " رواه أبو داود وفي إسناده : أشعث بن شعبة المصيصي قد تكلم فيه

158. Hadhrat ‘Irbaadh bin Saariyah narrates that Rasulullaah (one day) stood up and said in a sermon, “Is any of you leaning on his pillow (resting) with the thought that whatever Allaah has forbidden, they are only the things mentioned in the Qur’aan? Beware, by Allaah, whatever I have commanded and whatever advises I have given and whatever I have forbidden, they are in the Qur’aan, in fact, there are more. Verily Allaah has not permitted you to enter the homes of the people of the book until you do not get permission, he has not permitted you to hit their women nor is it permitted to eat their fruit when they give you that which is upon them.” (This means that do not trouble the people of the book, i.e. the Jews and Christians such that you enter their homes without permission or harm their wealth and possessions as long as they give you Jizya). *[Abu Dawud]*

mmm

Hold firm to the Sunnah of Rasulullaah and the rightly guided khulafaa'

وعنه : قال : صلى بنا رسول الله صلى الله عليه و سلم ذات يوم ثم أقبل علينا بوجهه فوعظنا موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال رجل يا رسول الله كأن هذه موعظة مودع فأوصنا قال : " أوصيكم بتقوى الله والسمع والطاعة وإن كان عبدا حبشيا فإنه من يعش منكم يرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين تمسكوا بها وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة ". رواه أحمد وأبو داود والترمذي وابن ماجه إلا أنهما لم يذكرا الصلاة

159. Hadhrat 'Irbaadh bin Saariyah narrates that one day Rasulullaah led us in Salaah and (after completing Salaah) he turned and sat facing us, he then gave us such great and eloquent advises that through its (effect), the eyes were tearing and the hearts were shaking. At that time a person said, "O Rasul of Allaah, this is such advice like that of a person who is departing (that he strives to say his last words when departing very effectively and with complete comprehensiveness so that nothing is left). Therefore, (we felt that he is soon going to leave the world, therefore my request that) you give us (such a) bequest (that will serve for our success in this world and in the Aakhirat), so Rasulullaah said, "I bequest you to fear Allaah and to obey (the ruler and leader of the Muslims) even thought he (the leader or ruler) may be an Abyssinian slave. Undoubtedly, those who live after me they will soon see differences (created amongst the Muslims). (I give you special advice that at that time) hold firm to my Sunnah and the way of my rightly guided khulafaa'. Trust in it and hold it firmly with your teeth. Also, stay away from the new (things created in Deen) because every new thing is Bid'ah and every Bid'ah is deviation."

[Ahmad, Abu Dawud, Ibn Maajah, Tirmidhi]

mmm

Move upon the straight path

وعن عبد الله بن مسعود قال خط لنا رسول الله صلى الله عليه و سلم خطا ثم قال : " هذا سبيل الله ثم خط خطوطا عن يمينه وعن شماله وقال هذه سبل على كل سبيل منها شيطان يدعو إليه " ثم قرأ (إن هذا صراطي مستقيما فاتبعوه) الآية . رواه أحمد والنسائي والدارمي

160. Hadhrat Abdullaah bin Mas'ood narrates that (one day) Rasulullaah □ (in order to explain to us) drew a straight line (on the ground) and said, "This is the path of Allaah." Then Rasulullaah □ drew seven (straight and crooked) lines on the right and left of the straight line and said, "These are also paths, upon each one Shaytaan (is standing) and he is calling (people) to them." He then recited this verse to the end...(إن هذا صراطي مستقيما فاتبعوه)."

[Ahmad, Nasa'i, Daarimi]

mmm

Recognition of a complete believer

وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به " رواه في شرح السنة وقال النووي في أربعينه : هذا حديث صحيح رويناه في كتاب الحجة بإسناد صحيح

161. Hadhrat Abdullaah bin Amr narrates that Rasulullaah □ said, "None of you can be (a complete) believer until his desires are not in conformance with the (Deen-religion and Shari'ah) that I have brought (from Allaah)." *[Sharh us Sunnah]*

mmm

The reward for enlivening a Sunnah and the sin for initiating an innovation

وعن بلال بن الحارث المزني قال : قال رسول الله صلى الله عليه و سلم : " من أحيا سنة من سنتي قد أميتت بعدي فإن له من الأجر مثل أجور من عمل بها من غير أن ينقص من أجورهم شيئا ومن ابتدع بدعة ضلالة لا يرضاها الله ورسوله كان عليه من الإثم مثل آثام من عمل بها لا ينقص من أوزارهم شيئا " . رواه الترمذي

162. Hadhrat Bilaal bin Haarith Muzani narrates that Rasulullaah said, “He who enlivens my Sunnah (i.e. he brings it into vogue and spreads it) that is abandoned after me, then definitely he will get so much reward equal to those who practise upon the Sunnah (he will get collectively) without the reward (of those who practised upon it) decreasing in the least and he who innovates something deviated that is a cause of the displeasure of Allaah and His Rasul then he will get so much sin equal to those who practised upon that innovation (collectively) without the sin of any of them decreasing in the least.” *[Tirmidhi]*

mmm

The reward for correcting the spoilt

وعن عمرو بن عوف قال قال رسول الله صلى الله عليه و سلم قال : " إن الدين ليأرز إلى الحجاز كما تأرز الحية إلى جحرها وليعقلن الدين من الحجاز معقل الأروية من رأس الجبل إن الدين بدأ غريبا وسيعود كما بدأ فطوبى للغرباء وهم الذين يصلحون ما أفسد الناس من بعدي من سنتي " . رواه الترمذي

163. Hadhrat Amr bin Auf narrates that Rasulullaah said, “Indeed (in the latter times) Deen-religion will slither-

go back- towards Hijaaz (Makkah, Madinah and the surrounding area) like a snake slithers towards its hole and Deen-religion will seek protection in Hijaaz like a goat seeks protection upon the mountaintop. In reality, Deen began strange and (in the Latter times) it will return to how it began. So glad tidings for the strange ones who will correct the spoilt which the people that came later created in my Sunnah." *[Tirmidhi]*

mmm

Which group of the seventy three will go to Jannah?

وعن عبد الله بن عمرو قال قال رسول الله صلى الله عليه و سلم : " ليأتين على أمتي ما أتى على بني إسرائيل حذو النعل بالنعل حتى إن كان منهم من أتى أمه علانية لكان في أمتي من يصنع ذلك وإن بني إسرائيل تفرقت على ثنتين وسبعين ملة وتفترق أمتي على ثلاث وسبعين ملة كلهم في النار إلا ملة واحدة قالوا ومن هي يا رسول الله قال ما أنا عليه وأصحابي " . رواه الترمذي

وفي رواية أحمد وأبي داود عن معاوية : " ثنتان وسبعون في النار وواحدة في الجنة وهي الجماعة وإنه سيخرج في أمتي أقوام تتجارى بهم تلك الأهواء كما يتجارى الكلب بصاحبه لا يبقى منه عرق ولا مفصل إلا دخله "

164. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "There is no doubt that upon my Ummah (the time) will come like it came upon the Bani Israa'eel, in the same way like a shoe is equal to the other shoe to the extent that among them (the Bani Israa'eel) such a person passed who came (to do evil) openly with his mother, then definitely there will be such a person in my Ummah who will

do the same. Indeed the Bani Israa'eel split into 72 sects and my Ummah will be split into 73 sects. Except for one, all of them will go to Jahannam." (Hearing this) the **Sahabah asked, "O Rasul of Allaah, that one group (which will be saved) which is it?" It was said, "(Those who tread the path and way) upon which I and my companions were."** *[Tirmidhi]* In a narration of Ahmad and Abu Dawud it is narrated from Hadhrat Mu'aadh that "72 sects will go to Jahannam and one will go to Jannah. **And this group is the 'Jama'ah'.** It is close that such a group will be created in my Ummah whose (beliefs and actions) have carnal desires (Bid'ah) ingrained in it in such a way like rabies go into the sufferer that no vein and no joint is left in which the rabies did not enter."

The virtue of the Ummah of Muhammad

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إن الله لا يجمع أمتي أو قال : أمة محمد على ضلالة ويد الله على الجماعة ومن شذ شذ في النار " . رواه الترمذي

165. Hadhrat Ibn Umar narrates that Rasulullaah said, "Indeed Allaah will not gather my Ummah." Or he said, "The Ummah of Muhammad will not be (unanimous upon) deviation. The hand of Allaah is upon the group and the one who separates from the group (the dwellers of Jannah) he will separate into Jahannam." *[Tirmidhi]*

mmm

Follow the large group

وعنه قال : قال رسول الله صلى الله عليه و سلم : " اتبعوا السواد الأعظم فإنه من شذ شذ في النار " . رواه ابن ماجه من حديث أنس

166. Hadhrat Ibn Umar narrates that Rasulullaah said, “Follow the large group because he who separates (from the group) he is separated (from the group of dwellers of Jannah) and will be thrown into Jahannam.” *[Ibn Maajah]*

mmm

The reward for choosing the Sunnah of Rasulullaah

وعن أنس قال : قال لي رسول الله صلى الله عليه و سلم : " يا بني إن قدرت أن تصبح وتمسي ليس في قلبك غش لأحد فافعل " ثم قال : " يا بني وذلك من سنتي ومن أحيا سنتي فقد أحبني ومن أحبني كان معي في الجنة " . رواه الترمذي

167. Hadhrat Anas narrates that Rasulullaah told him, “O my son, if you have the ability to pass the morning and the evening (i.e. your every moment) in this way that there is no malice in your heart for anyone, then spend (your entire life) in this way.” He then said, “O my son, and this (i.e. not keeping any malice in ones heart at any moment) is my Sunnah and he who loves and adopts my Sunnah, in reality he has made me a friend and beloved and the one who made me a friend and beloved will be with me in Jannah.”
[Tirmidhi]

mmm

The reward for enlivening the Sunnah

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من تمسك بسنتي عند فساد أمتي فله أجر مائة شهيد "

168. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The person who holds firm to my Sunnah at the time of corruption and trial of my Ummah will get the reward of a hundred martyrs.” *[Bayhaqi]*

mmm

There is no shortcoming in the Islaamic Shari’ah

وعن جابر عن النبي صلى الله عليه و سلم حين أتاه عمر فقال إنا نسمع أحاديث من يهود تعجبنا أفترى أن نكتب بعضها ؟ فقال : " أمتهوكون أنتم كما تهوكت اليهود والنصارى ؟ لقد جئتكم بها بيضاء نقية ولو كان موسى حيا ما وسعه إلا اتباعي " . رواه أحمد والبيهقي في كتاب شعب الإيمان

169. Hadhrat Jaabir narrates that (one day) Hadhrat Umar came to Rasulullaah and said, “We hear religious matters from the Jews that seems good to us, so do you permit us to write some (of it that seems good to us and which we do not find contradictory to our Shari’ah). Rasulullaah (hearing this, with contempt) said, “Are you confused like the Jews and Christians (regarding their beliefs and religious laws) are confused.” (Listen well) the Shari’ah I have brought to you is undoubtedly enlightened and clear and if (today) Musa was alive, then there would be no choice for him but to follow me.” *[Ahmad, Bayhaqi]*

mmm

The importance of three things

وعن أبي سعيد الخدري قال : قال رسول الله صلى الله عليه و سلم : " من أكل طيبا وعمل في سنة وأمن الناس بوائقه دخل الجنة فقال رجل يا رسول الله إن هذا اليوم لكثيرفي الناس قال : " وسيكون في قرون بعدي " . رواه الترمذي

170. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "He who ate pure (sustenance) and practised upon the Sunnah and people are protected from his extremism will go to Jannah." (Hearing this) a companion said, "O Rasul of Allaah, today, this is found in many people." Rasulullaah said, "And in the times after me there will also be such people." *[Tirmidhi]*

mmm

Differences in the reward of the eras of good and evil

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إنكم في زمان ترك منكم عشر ما أمر به هلك ثم يأتي زمان من عمل منهم بعشر ما أمر به نجا " . رواه الترمذي

171. Hadhrat Abu Hurayrah narrates that Rasulullaah (addressed the Sahabah) and said, "You people are in such an era that if one of you leave a tenth of this matter which you are commanded, then he will be destroyed. **Then such a time will come that if a person from the people of that time has to practice upon a tenth of this matter which he is commanded, he will be granted salvation."** *[Tirmidhi]*

mmm

The ill effect of arguing

وعن أبي أمامة قال : قال رسول الله صلى الله عليه و سلم : " ما ضل قوم بعد هدى كانوا عليه إلا أوتوا الجدل " . ثم قرأ رسول الله صلى الله عليه و سلم هذه الآية : (ما ضربوه لك إلا جدلا بل هم قوم خصمون) رواه أحمد والترمذي وابن ماجه

172. Hadhrat Abu Umamah narrates that Rasulullaah said, "No nation was deviated after being guided except that they were accustomed to arguing." After this Rasulullaah recited the verse, 'They (disbelievers) only explain before you in order to argue, in fact (in reality) they are a nation that argues." *[Ahmad, Tirmidhi, Ibn Maajah]*

mmm

Do not be stern on yourself

وعن أنس بن مالك أن رسول الله صلى الله عليه و سلم كان يقول : لا تشددوا على أنفسكم فيشدد الله عليكم فإن قوما شددوا على أنفسهم فشدد الله عليهم فتلك بقاياهم في الصوامع والديار (رهبانية ابتدعوها ما كتبناها عليهم) رواه أبو داود

173. Hadhrat Anas narrates that Rasulullaah used to say, "(Regarding Deen) do not be stern upon yourselves, it should not be that (then) Allaah is severe upon you. The reality is that the nation (Bani Israa'eel) was severe upon themselves so Allaah was also severe upon them. These people in the churches and monasteries are their progeny. They invented monasticism; We did not make it obligatory upon them." *[Tirmidhi]*

mmm

The summary of the subject matter of the Qur'aan

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " نزل القرآن على خمسة أوجه : حلال وحرام ومحكم ومتشابه وأمثال . فأحلوا الحلال وحرموا الحرام واعملوا بالمحكم وآمنوا بالمتشابه واعتبروا بالأمثال " .
هذا لفظ المصابيح . وروى البيهقي في شعب الإيمان ولفظه : " فاعملوا بالحلال واجتنبوا الحرام واتبعوا المحكم "

174. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The Qur'aan was revealed upon five subject matters; Halaal, Haraam, Muhkam, Mutashaabih and examples. So take Halaal as Halaal, Haraam as Haraam, practise upon the Muhkam, believe in the Mutashaabih and take lesson from the examples." *[Masaabeeh, Bayhaqi]*

mmm

The laws of the Shari'ah are of three types

وعن ابن عباس قال قال رسول الله صلى الله عليه و سلم : " الأمر ثلاثة : أمر بين رشده فاتبعه وأمر بين غيه فاجتنبه وأمر اختلف فيه فكله إلى الله عز و جل) رواه أحمد

175. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "Orders are of three types, one is that the guidance and truthfulness is clear so follow it. Second, that command whose deviation is clear and apparent so stay away. Third, the order in which there is difference of opinion. So, hand it over to Allaah." *[Ahmad]*

mmm

Shaytaan is a wolf

عن معاذ بن جبل قال : قال رسول الله صلى الله عليه و سلم : " إن الشيطان ذئب الإنسان كذئب الغنم يأخذ الشاذة والقاصية والناحية وإياكم والشعاب وعليكم بالجماعة والعامة " . رواه أحمد

176. Hadhrat Mu'aadh bin Jabal narrates that Rasulullaah said, "The reality is that Shaytaan is the wolf of man. Just like the wolf of the sheep catches the sheep that is away from the flock and single and the one that is away from the flock and at the edge of the flock and stay away from the mountain passes (i.e. do not go into the passes of deviation leaving the main road of Islaam). In addition, make it necessary upon yourself to stay with the group and gathering." *[Ahmad]*

mmm

Hold firm to the group

وعن أبي ذر قال : قال رسول الله صلى الله عليه و سلم : " من فارق الجماعة شبرا فقد خلع ربقة الإسلام من عنقه " . رواه أحمد وأبو داود

177. Hadhrat Abu Dharr narrates that Rasulullaah said, "Whichever person (from the people of truth) separates a hands span (i.e. for a moment), has removed the noose of Islaam from his neck." *[Ahmad, Abu Dawud]*

Hold firm to the Qur'aan and Sunnah

وعن مالك بن أنس مرسلا قال : قال رسول الله صلى الله عليه و سلم : " تركت فيكم أمرين لن تضلوا ما تمسكتم بهما : كتاب الله وسنة رسوله " . رواه في الموطأ "

178. Hadhrat Imam Maalik narrates in Mursal form that Rasulullaah said, "(O Muslims!) I leave two things with you that as long as you hold firm to them (i.e. you practice upon them punctually) you will never go astray. (one is) the Book of Allaah (Qur'aan) and (second) the Sunnah of the Rasul-messenger of Allaah." *[Muwatta]*

mmm

The ill effect of initiating innovation

وعن غضيف بن الحارث الثمالي قال : قال رسول الله صلى الله عليه و سلم : (ما أحدث قوم بدعة إلا رفع مثلها من السنة فتمسك بسنة خير من إحداث بدعة) رواه أحمد

179. Hadhrat Ghudayf bin Haarith Thumali narrates that Rasulullaah said, "Whichever nation innovates something, then a Sunnah like it is lifted up. So hold firm to the Sunnah, it is better than innovating actions." *[Ahmad]*

mmm

وعن حسان قال : " ما ابتدع قوم بدعة في دينهم إلا نزع الله من سنتهم مثلها ثم لا يعيدها إليهم إلى يوم القيامة . " رواه الدارمي "

180. Hadhrat Hassaan narrates that whenever a nation or group innovates something in their Deen-religion, then Allaah snatches from them that amount of Sunnah and that Sunnah will never return to them until the Day of Qiyaamat." *[Daarimi]*

mmm

Do not honour an innovator

وعن إبراهيم بن ميسرة قال : قال رسول الله صلى الله عليه و سلم : " من وقر صاحب بدعة فقد أعان على هدم الإسلام " . رواه البيهقي في شعب الإيمان مرسلا

181. Hadhrat Ibraaheem bin Maysarah narrates that Rasulullaah said, "Whoever honours and respects one who begins an innovation or one who practises upon innovation, in reality he has helped in destroying the (building of) Islaam." *[Bayhaqi]*

mmm

The best way to refrain from deviation

وعن ابن عباس قال : من تعلم كتاب الله ثم ابتع ما فيه هداه الله من الضلالة في الدنيا ووقاه يوم القيامة سوء الحساب
وفي رواية قال : من اقتدى بكتاب الله لا يضل في الدنيا ولا يشقى في الآخرة ثم تلا هذه الآية: (فمن اتبع هداي فلا يضل ولا يشقى)رواه رزين

182. Hadhrat Ibn Abbaas narrates that the person who attained the knowledge of the Book of Allaah, then whatever is in the Book of Allaah he followed, then Allaah will save him from deviation in the world and keep him (firm and

established) on the straight path. He will save him from an evil reckoning on the Day of Qiyaamat. In one narration it states that whoever was obedient and followed the Book of Allaah, he will not be deviated in the world, nor will he be wretched in the Aakhirat, i.e. he will be protected from the punishment in the Aakhirat. After this, Ibn Abbaas (in proving his speech) recited this verse, ‘the one who followed My guidance (Qur’aan), he (in the world) will not be deviated and in the Aakhirat he will not be wretched’.”

[Razeen]

mmm

The example of the straight path

وعن ابن مسعود أن رسول الله صلى الله عليه و سلم قال : " ضرب الله مثلا صراطا مستقيما وعن جنبتي الصراط سوران فيهما أبواب مفتحة وعلى الأبواب ستور مرخاة وعند رأس الصراط داع يقول : استقيموا على الصراط ولا تعوجوا وفوق ذلك داع يدعو كلما هم عبد أن يفتح شيئا من تلك الأبواب قال : ويحك لا تفتحه فإنك إن تفتحه تلجه " . ثم فسره فأخبر : " أن الصراط هو الإسلام وأن الأبواب المفتحة محارم الله وأن الستور المرخاة حدود الله وأن الداعي على رأس الصراط هو القرآن وأن الداعي من فوقه واعظ الله في قلب كل مؤمن) رواه رزين وأحمد

183. Hadhrat Ibn Mas’ood narrates that Rasulullaah said, “Allaah (of the path of His Deen-religion) has explained an example in this way that there is a straight path. There are two walls on both sides of the path. In these walls the doors are open and upon these doors there is a veil hanging. There is a warner at the end of the path who is saying (look) walk straight upon the path, do not adopt moving crooked. In front of him there is another warner (standing). When a servant wants to open any of the doors then he (the warner) warns him that watch, (what are you

doing?) “Do not open it, if you open it then you will go into it (where you will get nothing but pain and worry).” After this, Rasulullaah clarified this example and said, “The path refers to Islaam (treading upon it will lead one to Jannah), open doors refer to the things forbidden by Allaah, a veil hanging refers to the limits set by Allaah, the warner at the end of the path refers to the Qur’aan and the warner who is standing further ahead is the angel giving advice from Allaah that is in the heart of every believer (placing good things).” *[Razeen, Ahmad, Tirmidhi, Bayhaqi]*

mmm

Follow in the footsteps of the Sahabah

وعن ابن مسعود قال : من كان مستنا فليسن بمن قد مات فإن الحي لا تؤمن عليه الفتنة . أولئك أصحاب محمد صلى الله عليه و سلم كانوا أفضل هذه الأمة أبرها قلوبا وأعمقها علما وأقلها تكلفا اختارهم الله لصحبة نبيه ولإقامة دينه فاعرفوا لهم فضلهم واتبعوهم على آثارهم وتمسكوا بما استطعتم من أخلاقهم وسيرهم فإنهم كانوا على الهدى المستقيم . رواه رزين

184. Hadhrat Ibn Mas’ood said, “He who wants to tread the path of someone he should choose the path of those that have passed on from the world because a living person (regarding Deen-religion) is not protected and safe from trials. And those (that have passed from this world) are the companions of Muhammad - who are the best people of this Ummah, who, in terms of heart, they are the most pious and in terms of knowledge they are the most complete individuals. They were the ones of the Ummah with the least formality. Allaah chose them for the companionship and friendship of His Nabi and in order to establish Deen. So you should recognize the honour and virtue of these people, follow their footsteps and as far as possible, **adopt their**

character, habits, ways and characteristics. This is because they were the guided ones." *[Razeen]*

mmm

Do not give anything preference over the Qur'aan and Sunnah

عن جابر : (أن عمر بن الخطاب رضي الله عنهما أتى رسول الله صلى الله عليه و سلم بنسخة من التوراة فقال يا رسول الله هذه نسخة من التوراة فسكت فجعل يقرأ ووجه رسول الله يتغير فقال أبو بكر ثكلتك الثواكل ما ترى ما بوجه رسول الله صلى الله عليه و سلم فنظر عمر إلى وجه رسول الله صلى الله عليه و سلم فقال أعوذ بالله من غضب الله وغضب رسوله صلى الله عليه و سلم رضينا بالله ربا وبالإسلام دينا وبمحمد نبيا فقال رسول الله صلى الله عليه و سلم : " والذي نفس محمد بيده لو بدا لكم موسى فاتبعتموه وتركتموني لضللتم عن سواء السبيل ولو كان حيا وأدرك نبوتي لاتبعني) رواه الدارمي

185. Hadhrat Jaabir narrates that (one day) Hadhrat Umar bin al Khattaab brought a copy of the Tauraat to Rasulullaah and said, "O Rasul of Allaah, this is a copy of the Tauraat. (Hearing this) Rasulullaah remained silent. Then Hadhrat Umar began reading the Tauraat and the face of Rasulullaah changed (on account of anger). Subsequently, Hadhrat Abu Bakr (addressed Hadhrat Umar) and said, "(Umar), may the losers lose you. Do you not see that the face of Rasulullaah has changed?" Hadhrat Umar looked at the face of Rasulullaah and (presenting his excuse) said, "I seek protection from the anger of allaah and His Rasul-messenger. We are pleased with Allaah as our Rabb, Islaam as our (comprehensive and complete) Deen and Muhammad as our Nabi. (Hearing this) Rasulullaah said, "By the Pure Being in whose control the life of Muhammad is, if Musa comes among you, then (will) you follow him and leave me, then definitely you will be deviated from the

straight path. If Musa was alive and finds the (era) of my Nubuwwah, then too he would follow me. *[Daarimi]*

mmm

Abrogating and Abrogated

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " كلامي لا ينسخ كلام الله وكلام الله ينسخ كلامي وكلام الله ينسخ بعضه بعضا "

186. Hadhrat Jaabir narrates that Rasulullaah said, "My speech, the speech of Allaah is not abrogated and the speech of Allaah abrogates my speech. Similarly, some parts of the speech of Allaah abrogate other parts."

[Ad Daarqutni]

mmm

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إن أحاديثنا ينسخ بعضها بعضا كنسخ القرآن "

187. Hadhrat Ibn Umar narrates that Rasulullaah said, "Just as there is abrogation in the Qur'aan (that sometimes a command that is revealed later abrogates a previous ruling) similarly, some Ahadith of mine abrogates other Ahadith." *[Ad Daarqutni]*

mmm

Stay away from debate and practice upon divine law

وعن أبي ثعلبة الخشني قال : قال رسول الله صلى الله عليه و سلم : " إن الله فرض فرائض فلا تضيعوها وحرم حرمات فلا تنتهكوها وحد حدودا فلا تعتدوها وسكت عن أشياء من غير نسيان فلا تبحثوا عنها " . روى الأحاديث الثلاثة الدارقطني

188. Hadhrat Abu Tha'labah Khushani narrates that Rasulullaah said, "Allaah has made certain obligatory actions necessary, do not destroy it and a few things have been made forbidden, do not go near them and He has stipulated a few limits (like Qisaas etc.) so do not overstep them (i.e. do not be lax or overstep) and regarding a few things, without any forgetfulness (on purpose) He adopted silence (i.e. He did not classify clearly whether certain things are permitted or not permitted) so do not debate them (without necessity)." *[Ad Daarqutni]*

mmm

2

Knowledge (Hadith 188 – 261)

Emphasis upon explaining authentic Ahadith and staying away from incorrect Ahadith

عن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " بلغوا عني ولو آية وحدثوا عن بني إسرائيل ولا حرج ومن كذب علي متعمدا فليتبوأ مقعده من النار " . رواه البخاري

189. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “Convey from me (Ahadith) even if it be a single verse and you can narrate from the Bani Israa’eel and there is no sin and the person who wilfully attributes a lie to me should build his abode in Jahannam,” *[Bukhari]*

mmm

وعن سمرة بن جندب والمغيرة بن شعبة قالا : قال رسول الله صلى الله عليه و سلم : " من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين " . رواه مسلم

190. Hadhrat Samurah bin Jundub and Hadhrat Mughirah bin Shu’bah both narrate that Rasulullaah said, “The person who attributes something to me which he understands to be false, he is a liar from two liars.” *[Muslim]*

mmm

Seek knowledge of Deen

وعن معاوية قال : قال رسول الله صلى الله عليه و سلم : " من يرد الله به خيرا يفقهه في الدين وإنما أنا قاسم والله يعطي " (متفق عليه)

191. Hadhrat Mu’awiyah narrates that Rasulullaah said, “The person for whom Allaah intends goodness, He grants him understanding of Deen (the laws of Shari’ah, recognition of the path and reality) and the reality is that I dispense and Allaah gives (i.e. I explain Ahadith and Allaah grants the understanding of Deen and the ability to practice).” *[Bukhari, Muslim]*

mmm

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " الناس معادن كمعادن الذهب والفضة خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا " . رواه مسلم

192. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “People are mines, like gold and silver mines. Those people (before Islaam) who were good in the era of ignorance will be good people in Islaam on condition that they attain knowledge and understanding of Deen-religion.” *[Muslim]*

mmm

Two servants worthy of emulation

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " لا حسد إلا في اثنتين رجل آتاه الله مالا فسلطه على هلكته في الحق ورجل آتاه الله الحكمة فهو يقضي بها ويعلمها) (متفق عليه)

193. Hadhrat Ibn Mas’ood narrates that Rasulullaah said, “Except for two persons it is not permissible to have jealousy for anyone. One is the person whom Allaah has given wealth, and He grants him the ability to spend it in the path of truth and the second person is he who Allaah grants knowledge (of Deen), then that person orders in accordance to that knowledge (and practices himself) and he also teaches others the knowledge of Deen.” *[Bukhari, Muslim]*

mmm

The reward of three things continue after death

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إذا مات الإنسان انقطع عمله إلا من ثلاثة أشياء : صدقة جارية أوعلم ينتفع به أوولد صالح يدعو له) رواه مسلم

194. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "When a person passes away then his chain of reward comes to an end. There are three things whose chain of reward continue (even after death); one is continuous charity the second is that knowledge from which benefit is accrued and thirdly is ones pious children that make Du'aa' for one. Muslim]

mmm

The reward of learning and teaching Deen and a few other works

وعنه قال : قال رسول الله صلى الله عليه و سلم : " من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ومن يسر على معسر يسر الله عليه في الدنيا والآخرة . ومن ستر مسلما ستره الله في الدنيا والآخرة والله في عون العبد ما كان العبد في عون أخيه ومن سلك طريقا يلتمس فيه علما سهل الله له به طريقا إلى الجنة وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده ومن بطأ به عمله لم يسرع به نسبه " . رواه مسلم

195. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "He who removes a difficulty of the difficulties of the world from a Muslim, Allaah will remove great difficulty from him on the Day of Qiyaamat and the one (in this world) who gives ease and comfort to someone who is straitened and worried, Allaah will give that person comfort and ease in this world and in the Aakhirat. And the person who hides

the faults of a Muslim, Allaah will hide the faults of that person in this world and in the Aakhirat. Allaah will help His servant until the servant helps his Muslim brother. And the person who seeks a path in which to attain knowledge, then on account of this, Allaah will ease the path reaching to Jannah. And those who gather in the house of Allaah (Masjid) and recite the Book of Allaah and learn and teach amongst them, then tranquillity descends upon them, mercy enshrouds them, the angels surround them and Allaah mentions them amongst the angels that are present with Him. And (listen to this as well) the one whose actions have kept him back, his lineage cannot take him forward." ***[Muslim]***

mmm

A show off will go to Jahannam

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إن أول الناس يقضى عليه يوم القيامة رجل استشهد فأتي به فعرفه نعمه فعرفها قال فما عملت فيها ؟ قال قاتلت فيك حتى استشهدت قال كذبت ولكنك قاتلت لأن يقال جريء فقد قيل ثم أمر به فسحب على وجهه حتى ألقي في النار ورجل تعلم العلم وعلمه وقرأ القرآن فأتي به فعرفه نعمه فعرفها قال فما عملت فيها قال تعلمت العلم وعلمته وقرأت فيك القرآن قال كذبت ولكنك تعلمت العلم ليقال عالم وقرأت القرآن ليقال هو قارئ فقد قيل ثم أمر به فسحب على وجهه حتى ألقي في النار ورجل وسع الله عليه وأعطاه من أصناف المال كله فأتي به فعرفه نعمه فعرفها قال فما عملت فيها ؟ قال ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك قال كذبت ولكنك فعلت ليقال هو جواد فقد قيل ثم أمر به فسحب على وجهه ثم ألقي في النار " . رواه مسلم

196. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "On the day of Qiyaamat the first person against whom decision will be made will be the one martyred. Subsequently, when this person is presented, then Allaah

will remind him of the blessings granted to him (in the world) and the person will attest to these blessings. Then Allaah will ask him, "(Tell Us) in gratitude for these favours (for My pleasure and happiness) what (good) deed did you do? He will say, "I fought in Your path until I was martyred." Allaah will say, "You lie. In reality you fought so that you (amongst the creation) could get fame for your courage and bravery and you have attained fame for courage and bravery (so what do you hope and desire from Me?) Subsequently, it will be commanded regarding this person and he will be dragged on his face until he is flung into Jahannam. Decision will also be passed against the person who attained knowledge of Deen. He taught others and he recited the Qur'aan. Subsequently, when this person will be brought forward then Allaah will remind him of the blessings granted to him (in the world) and the person will attest to these blessings. Then Allaah will ask him, "(Tell Us) in gratitude for these favours (for My pleasure and happiness) what (good) deed did you do? He will say, "I attained the knowledge of Deen, I taught it to others and recited the Qur'aan for Your pleasure." Allaah will say, "You lie. In reality you attained knowledge with this objective that people should say that you are a great scholar. And you recited the Qur'aan with this objective that people should say that this is a good recite. So you have become famous and have attained fame (so what do you hope and desire from Me?). Subsequently, it will be commanded regarding this person and he will be dragged on his face until he is flung into Jahannam. And decision will be passed against the person upon whom Allaah had widened sustenance and he was given all types of wealth and provision. Consequently, when this person will be brought

forward then Allaah will remind him of the blessings granted to him (in the world) and the person will attest to these blessings. Then Allaah will ask him, "(Tell Us) in gratitude for these favours (for My pleasure and happiness) what (good) deed did you do? He will say, "I spent upon all those deserving for Your pleasure, spending on recipients is liked and loved by you." Allaah will say, "You lie. In reality you spent with this objective that (people will speak amongst themselves) that this person is very generous. So (when through people your original objective has been completed that being generous) you have become famous, (so what do you hope and desire from Me?). Subsequently, it will be commanded regarding this person and he will be dragged on his face until he is flung into Jahannam." *[Muslim]*

How will the knowledge of Deen be lifted in the latter times?

وعن عبدالله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " إن الله لا يقبض العلم انتزاعا ينتزعه من العباد ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالما اتخذ الناس رءوسا جهالا فسئلوا فأفتوا بغير علم فضلوا وأضلوا " (متفق عليه)

197. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "(In the latter times) Allaah will not lift the knowledge of Deen by snatching it away from people, but (from this world) the knowledge of Deen will be lifted by lifting the scholars until there is no scholar of Deen left. So the general ignorant ones will be made leaders who will be asked matters of Deen. Then they (the leaders), when they give fatwa without knowledge, then they will go astray and lead others astray." *[Bukhari, Muslim]*

mmm

It is not appropriate to lecture every day

وعن شقيق : كان عبداالله يذكر الناس في كل خميس فقال له رجل يا أبا عبدالرحمن لوددت أنك ذكرتنا كل يوم قال أما إنه يمنعني من ذلك أني أكره أن أملكم وإني أتخولكم بالموعظة كما كان رسول االله صلى االله عليه و سلم يتخولنا بها مخافة السآمة علينا (متفق عليه)

198. Hadhrat Shaqeeq narrates that **Hadhrat Abdullaah bin Mas'ood used to advise the people every Thursday.** (One day) a person said to him, "O Abu Abdur Rahmaan, (title of Hadhrat Abdullaah bin Mas'ood), I desire that you lecture before us every day." (Hearing this) Hadhrat Abdullaah bin Mas'ood said, "You should know that regarding this, the thing that stops me is that (through daily advice) I do not like to put you people in tiredness and boredom. In essence, through advising and lecturing, **I want to nurture you and protect you like Rasulullaah used to consider our tiredness and boredom and nurture us and protect us.**" *[Bukhari, Muslim]*

mmm

Rasulullaah used to repeat everything thrice

وعن أنس قال : كان النبي صلى االله عليه و سلم إذا تكلم بكلمة أعادها ثلاثا حتى تفهم عنه وإذا أتى على قوم فسلم عليهم سلم عليهم ثلاثا " . رواه البخاري

199. Hadhrat Anas narrates that when Rasulullaah spoke, then he repeated it thrice on account of which people used to understand his talk well and when Rasulullaah would come to people and wanted to greet them, then he greeted thrice." *[Bukhari]*

The reward of the one who shows the way to goodness

عن أبي مسعود الأنصاري قال جاء رجل إلى النبي صلى الله عليه و سلم فقال إني أبدع بي فاحملني فقال ما عندي فقال رجل يا رسول الله أنا أدله على من يحمله فقال رسول الله صلى الله عليه و سلم : " من دل على خير فله مثل أجر فاعله " . رواه مسلم

200. Hadhrat Abu Mas'ood Ansaari narrates that (one day) a person came to Rasulullaah and said, "My animal of transport is useless, therefore give me a conveyance." Rasulullaah said, "I do not have a conveyance with me at this time." (Hearing this) a companion said, "O Rasul of Allaah, can I show this person someone who will give him a conveyance?" Rasulullaah said, "(Yes, definitely show him the person because) he who shows the path of goodness, he will get an equal reward that will be given to the one who does the good." ***[Muslim]***

mmm

The reward for bringing good actions into vogue and the sin of bringing evil actions into vogue

وعن جرير قال : (كنا في صدر النهارعند رسول الله صلى الله عليه و سلم فجاءه قوم عراة مجتابي النمار أو العباء متقلدي السيوف عامتهم من مضر بل كلهم من مضر فتمعر وجه رسول الله صلى الله عليه و سلم لما رأى بهم من الفاقة فدخل ثم خرج فأمر بلالا فأذن وأقام فصلى ثم خطب فقال : (يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة)
إلى آخر الآية (إن الله كان عليكم رقيبا)
والآية التي في الحشر (اتقوا الله ولتنظر نفس ما قدمت لغد)
تصدق رجل من ديناره من درهمه من ثوبه من صاع بره من صاع تمره حتى قال ولو بشق تمرة قال فجاء رجل من الأنصار بصرة كادت كفه تعجز عنها بل قد عجزت قال ثم تتابع الناس حتى رأيت كومين من طعام وثياب حتى رأيت

وجه رسول الله صلى الله عليه و سلم يتهلل كأنه مذهبة فقال رسول الله صلى الله عليه و سلم : " من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء " رواه مسلم .

201. Hadhrat Jareer narrates that one day in the afternoon we were in the gathering of Rasulullaah and some people who were naked and (to cover their private areas) had a blanket or shawl wrapped around. They had swords hanging from their necks. They came to Rasulullaah . Most of them, in fact the entire tribe were the Mudar tribe. (Looking at these people) the colour of the face of Rasulullaah changed. This was because he saw the effect of poverty on these people (due to which he was grieved). Consequently, Rasulullaah (got up from the gathering) and went home (so that he could get something to help these people and give it to them. Despite looking he did not find anything at home). He then came outside. (In this time, it was the time of Zuhr or Jumu'ah). Therefore, he commanded Hadhrat Bilal , who called out the Azaan and the Takbeer. Then when Rasulullaah performed Salaah, (he stood on the pulpit and) delivered a sermon, (before the sermon) he recited this verse, ((يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة) إلى آخر الآية (إن الله كان عليكم رقيبا)) then he recited this verse of Surah Hashr (اتقوا الله ولتنظر نفس ما قدمت لغد). He then said, "Each person should give charity from his Dinaars, Dirhams, his clothing, from the utensils of his wheat and from the utensils of his dates (in order to help these downtrodden people)." To the extent that he said, "(Give charity) even though it be a piece of date." The narrator explains that (upon hearing this advice of Rasulullaah) an Ansaari companion presented a basket

filled (with Dinaars and Dirhams) that (on account of its load) his hands were close to being tired, in fact they got tired. Then one after the other people began bringing and collecting so I saw that (there) were two huge piles of food and drink and clothing. Then I saw the face of Rasulullaah was shining (out of happiness) like something plated with silver. Then Rasulullaah said, “He who brings a good way into vogue in Islaam, then he will get the reward of (bringing the good action into vogue) and a reward equal to every person (extra reward) that will do this good action after him and there will be no decrease in the reward of those that do the action. And the person who brings a bad action into vogue in Islaam, then he will get the sin (of bringing the bad action about) and the sin of each person (extra sin) who tread this bad path after him and there will be no decrease in the sin (of those who tread the bad path).” *[Muslim]*

mmm

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " لا تقتل نفس ظلما إلا كان على ابن آدم الأول كفل من دمها لأنه أول من سن القتل " . وسنذكر حديث معاوية : " لا يزال من أمتي " في باب ثواب هذه الأمة إن شاء الله تعالى (متفق عليه)

202. Hadhrat Ibn Mas’ood narrates that Rasulullaah said, “The person killed out of oppression, one part of his blood is on the first son of Hadhrat Aadam (i.e. the sin written for the killer, the same amount is written for the son of Aadam, Qaabeel) because the way of killing unlawfully was brought into vogue (in the world) by him first.”

[Bukhari, Muslim]

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The virtues of a student and teacher of Deen

عن كثير بن قيس قال كنت جالسا مع أبي الدرداء في مسجد دمشق فجاءه رجل فقال يا أبا الدرداء إني جئتك من مدينة الرسول صلى الله عليه و سلم ما جئت لحاجة قال فإني سمعت رسول الله صلى الله عليه و سلم يقول من سلك طريقا يطلب فيه علما سلك الله به طريقا من طرق الجنة وإن الملائكة لتضع أجنحتها رضا لطالب العلم وإن العالم يستغفر له من في السموات ومن في الأرض والحيتان في جوف الماء وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارا ولا درهما وإنما ورثوا العلم فمن أخذه أخذ بحظ وافر " . رواه أحمد والترمذي وأبو داود وابن ماجه والدارمي وسماه الترمذي قيس بن كثير

203. Hadhrat Kathir bin Qays narrates that (one day) I was sitting in the gathering of Hadhrat Abu Darda in the Masjid of Damascus and one person came to him and said, “I have come walking from the noble city of Rasulullaah (Madinah Munawwarah) to you for the sake of one Hadith about which I have come to know that you narrate it from Rasulullaah . There is no other objective for my coming. (Hearing this) Hadhrat Abu Darda said, “I heard Rasulullaah saying that whichever person, in order to seek

knowledge (of Deen, a little or a lot) undertakes a journey (long or short) then Allaah sets him upon one of the paths of Jannah. And out of happiness for this student, the angels lower their wings (i.e. out of happiness for the student, the angels stand with their wings lowered) and undoubtedly all the creation of the skies (all the angels) and all the creation of the land (man, jinn etc) and the fish in the water make Du'aa' of forgiveness for the scholar of Deen. A scholar has virtue over a worshipper like the fourteenth moon has over the stars. The scholars are the heirs of the Ambiyaa' and there is no doubt that the Ambiyaa' do not leave inheritance in Dinaars and Dirhams (or in the form of any worldly wealth), they leave for their heirs only the knowledge of Deen. So he who attains the knowledge of Deen has attained a full share."
[Ahmad, Tirmidhi, Abu Dawud, Ibn Maajah, Daarimi]

mmm

وعن أبي أمامة الباهلي قال : " ذكر لرسول الله صلى الله عليه و سلم رجلان أحدهما عابد والآخر عالم فقال رسول الله صلى الله عليه و سلم : " فضل العالم على العابد كفضلي على أدناكم " ثم قال رسول الله صلى الله عليه و سلم : " إن الله وملائكته وأهل السماوات والأرض حتى النملة في جحرها وحتى الحوت ليصلون على معلم الناس الخير " . رواه الترمذي وقال حسن غريب
ورواه الدارمي عن مكحول مرسلا ولم يذكر : رجلان وقال : فضل العالم على العابد كفضلي على أدناكم ثم تلا هذه الآية : (إنما يخشى الله من عباده العلماء) وسرد الحديث إلى آخره

204. Hadhrat Abu Umamah Bahili narrates that (one day) two people were mentioned before Rasulullaah . One of them was a worshipper and the second was a scholar (he was asked that who is more virtuous between the two). Rasulullaah said, "A scholar has virtue over a worshipper like I have virtue over the lowest of you." Rasulullaah said, "Indeed Allaah and His angels and the inhabitants of the sky and the earth, to the extent that ants in their holes and to the

extent that the fish, all of them make Du'aa' of goodness for those who teach (knowledge of Deen)." *[Tirmidhi]* Daarimi narrates this report from Makhool as Mursal and in his narration there is no mention of 'two people', but the narration is this that Rasulullaah said, "A scholar has virtue over a worshipper like I have virtue over the lowest of you." Then Rasulullaah recited the following verse, 'Only the knowledgeable amongst the servants of Allaah fear Him'. After this the narration of Daarimi is narrated to the end.

mmm

Act kindly with those attaining the knowledge and understanding of Deen

وعن أبي سعيد الخدري قال : قال رسول الله صلى الله عليه و سلم : " إن الناس لكم تبع وإن رجالا يأتونكم من أقطار الأرض يتفقهون في الدين فإذا أتوكم فاستوصوا بهم خيرا " . رواه الترمذي

205. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "Look, people follow you (i.e. after me people will follow you, they will tread your path) and how many people will come to you from the corners of the world seeking knowledge and understanding of Deen, so when they come then accept my bequest of treating them well (i.e. I make a bequest that behave well with them and give them the knowledge of Deen)." *[Tirmidhi]*

mmm

Wisdom is the lost treasure of a wise person

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " الكلمة الحكمة ضالة الحكيم فحيث وجدها فهو أحق بها " . رواه الترمذي وابن ماجه وقال الترمذي هذا حديث غريب

206. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Wisdom is the lost item of the wise. Therefore, wherever he finds it, he is most worthy of it.”
[Tirmidhi, Ibn Maajah]

mmm

The virtue of a scholar over a worshipper

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " فقيه واحد أشد على الشيطان من ألف عابد " . رواه الترمذي وابن ماجه)

207. Hadhrat Ibn Abbaas narrates that Rasulullaah said, “A jurist (scholar) is more severe upon Shaytaan than 1000 worshippers.” *[Tirmidhi, Ibn Maajah]*

mmm

It is obligatory to seek the knowledge of Deen

وعن أنس بن مالك قال قال رسول الله صلى الله عليه و سلم : " طلب العلم فريضة على كل مسلم وواضع العلم عند غير أهله كمقلد الخنازير الجوهر واللؤلؤ والذهب " . رواه ابن ماجه

208. Hadhrat Anas narrates that Rasulullaah said, “It is obligatory upon every Muslim (male and female) to seek the knowledge of Deen and teaching knowledge to the unworthy is like placing a necklace of jewels, pearls and gold upon a swine.” *[Ibn Maajah]*

mmm

Two good qualities

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " خصلتان لا تجتمعان في منافق : حسن سمت ولا فقه في الدين " . رواه الترمذي

209. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Two qualities cannot be together in a hypocrite. Good character and knowledge and understanding of Deen.” *[Tirmidhi]*

mmm

The virtue of attaining knowledge

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " من خرج في طلب العلم فهو في سبيل الله حتى يرجع " . رواه الترمذي والدارمي

210. Hadhrat Anas narrates that Rasulullaah said, “The person who leaves in search of knowledge then he is in the path of Allaah until he returns.” *[Tirmidhi, Daarimi]*

mmm

وعن سخبرة الأزدي قال : قال رسول الله صلى الله عليه و سلم : " من طلب العلم كان كفارة لما مضى " . رواه الترمذي والدارمي

211. Hadhrat Sakhbarah Azdi narrates that Rasulullaah said, “He who seeks knowledge (for him) it is an expiation of his past sins.” *[Tirmidhi, Daarimi]*

mmm

وعن أبي سعيد الخدري قال : قال رسول الله صلى الله عليه و سلم : " لن يشبع المؤمن من خير يسمعه حتى يكون منتهاه الجنة " . رواه الترمذي

212. Hadhrat Abu Sa’eed Khudri narrates that Rasulullaah said, “The belly of a believer is never filled with listening to talk of goodness (i.e. seeking knowledge of Deen) until his end is Jannah.” *[Tirmidhi]*

mmm

The evil consequence of hiding an aspect of Deen

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من سئل عن علم علمه ثم كتمه ألجم يوم القيامة بلجام من نار " . رواه أحمد وأبو داود والترمذي

213. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The one who is asked some aspect of Deen and he knows it, then he hides it, on the Day of Qiyaamat he will be bridled with a bridle of fire.” *[Ahmad, Abu Dawud, Tirmidhi]*

mmm

The evil consequence of seeking knowledge for incorrect objectives

وعن كعب بن مالك قال : قال رسول الله صلى الله عليه و سلم : " من طلب العلم ليجاري به العلماء أو ليماري به السفهاء أو يصرف به وجوه الناس إليه أدخل الله النار " . رواه الترمذي

214. Hadhrat Ka'b bin Maalik narrates that Rasulullaah said, "He who seeks knowledge with the objective that through it he will oppose the scholars or in order to argue with the foolish or to turn people towards himself, then such a person will be put into Jahannam by Allaah." *[Tirmidhi]*

mmm

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من تعلم علما مما يبتغى به وجه الله لا يتعلمه إلا ليصيب به عرضا من الدنيا لم يجد عرف الجنة يوم القيامة " . يعني ريحها . رواه أحمد وأبو داود وابن ماجه

215. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "He who seeks this knowledge through which the pleasure and happiness of Allaah is sought but he only learnt this knowledge in order to attain the goods of this world, then on the Day of Qiyaamat he will not even get the sweet scent of Jannah," *[Ahmad, Abu Dawud, Ibn Maajah]*

mmm

Encouragement for four things

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " نضر الله عبدا سمع مقالتي فحفظها ووعاها وأداها فرب حامل فقه غير فقيه ورب حامل فقه إلى

من هو أفقه منه . ثلاث لا يغل عليهن قلب مسلم إخلاص العمل لله والنصيحة للمسلمين ولزوم جماعتهم فإن دعوتهم تحيط من ورائهم " . رواه الشافعي والبيهقي في المدخل

216. Hadhrat Ibn Mas'ood ؓ narrates that Rasulullaah ﷺ said, "May Allaah ﷻ keep the person fresh and healthy who heard my speech (Hadith) then he learnt it and remembered it always, then he (just as he heard it) propagated it to others (word for word). Some who carry understanding are not jurists and some who carry jurisprudence propagate to a person who is a greater jurist than he. (And understand) three things are such upon which the heart of a Muslim will not be treacherous. (One is) doing actions solely for Allaah, (secondly) being good natured to Muslims and (thirdly) remaining with the group of Muslims because their (the Muslims) Du'aa' is surrounding him from all sides." *[Shafi'i. Bayhaqi, Ahmad, Tirmidhi, Abu Dawud, Ibn Maajah, Daarimi]*

mmm

The virtue of learning Ahadith and propagating it to others

وعن ابن مسعود قال : سمعت رسول الله صلى الله عليه و سلم يقول : " نضر الله امرأ سمع منا شيئا فبلغه كما سمعه فرب مبلغ أوعى له من سامع " . رواه الترمذي وابن ماجه

217. Hadhrat Ibn Mas'ood ؓ narrates that Rasulullaah ﷺ said, "May Allaah keep the one fresh and healthy who heard something from me (and learnt it well) then he propagated it to others as he heard it. There are many to whom it is taken who remember it better than those who heard it." *[Tirmidhi, Ibn Maajah]*

mmm

The evil consequence of fabricating Hadith

وعن ابن عباس رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " اتقوا الحديث عني إلا ما علمتم فمن كذب علي متعمدا فليتبوأ مقعده من النار " . رواه الترمذي

218. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "Beware of narrating Hadith from me, only that (Hadith should be narrated) which you know. The person who intentionally attributes a lie to me (i.e. he attributes a false narration to me) he should seek his abode in Jahannam." *[Tirmidhi]*

mmm

Do not make Tafseer of the Qur'aan from your opinion

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " من قال في القرآن برأيه فليتبوأ مقعده من النار " . وفي رواية : " من قال في القرآن بغير علم فليتبوأ مقعده من النار " رواه الترمذي

219. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "The person who says something regarding the Qur'aan from his opinion should seek his abode in Jahannam." *[Tirmidhi]*

mmm

وعن جندب قال : قال رسول الله صلى الله عليه و سلم : " من قال في القرآن برأيه فأصاب فقد أخطأ " . رواه الترمذي وأبو داود

220. Hadhrat Jundub narrates that Rasulullaah said, "The person who says anything regarding the Qur'aan from his intellect or opinion, even if he is correct, he has erred." *[Tirmidhi, Abu Dawud]*

mmm

It is Kufr to argue regarding the Qur'aan

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " المراء في القرآن كفر " . رواه أحمد وأبو داود

221. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Arguing regarding the Qur'aan is Kufr (i.e. to take one verse as opposing another and to belie it)."

[Ahmad, Abu Dawud]

Note:

This Hadith means that do not clash the verses of the Qur'aan and the Ahadith in this way by taking one verse against another and one Hadith against another and reject it.

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وعن عمرو بن شعيب عن أبيه عن جده قال : سمع النبي صلى الله عليه و سلم قوما يتدارؤون في القرآن فقال : " إنما هلك من كان قبلكم بهذا : ضربوا كتاب الله بعضه ببعض وإنما نزل كتاب الله يصدق بعضه بعضا فلا تكذبوا بعضه ببعض فما علمتم منه فقولوا وما جهلتم فكلوه إلى عالمه " . رواه أحمد وابن ماجه

222. Hadhrat Amr bin Shu'ayb narrates from his father from his grandfather that (one day) Rasulullaah heard regarding certain people that they have differeing views regarding the Qur'aan (the understanding and purport of the Qur'aan) and they were arguing with each other. So (he became very angry) and said, "(Do you not know that) the people before you, this was the cause of their destruction that they clashed one part of the book of Allaah with another part (i.e. one person took one part to oppose another part and another person took another part and negated the first part). And (people, listen well) the Book of Allaah was revealed in this way that one part of it verifies the other. Therefore, do not belie one part using another. And (regarding any verse of the Qur'aan) speak that which you know well and that which you do not know, hand it over to those who know." *[Ahmad, Ibn Maajah]*

mmm

The apparent and hidden aspects of every verse

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " أنزل القرآن على سبعة أحرف لكل آية منها ظهر وبطن ولكل حد مطلع " رواه في شرح السنة

223. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "The Qur'aan was revealed upon 7 (seven) modes. Every verse has an apparent and hidden and the there is a place of knowing every limit." *[Baghawi]*

mmm

Three necessary forms of knowledge

وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " العلم ثلاثة : آية محكمة أو سنة قائمة أو فريضة عادلة وما كان سوى ذلك فهو فضل " . رواه أبو داود وابن ماجه

224. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "(Necessary) knowledge are 3. Muhakkimah verses, established Sunnah and just responsibility. Everything else is extra (beyond necessity)." *[Abu Dawud, Ibn Maajah]*

mmm

Advise and lecture with sincerity

وعن عوف بن مالك الأشجعي قال : قال رسول الله صلى الله عليه و سلم : " لا يقص إلا أمير أو مأمور أو مختال " . رواه أبو داود

225. Hadhrat Auf bin Maalik Ashja'i narrates that Rasulullaah said, "None advises except a ruler, the ruled or a proud one." *[Abu Dawud]* in the narration of Daarimi, instead of 'proud', 'show off' is mentioned.

mmm

Giving incorrect fatwa and counsel

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من أفتي بغير علم كان إثمه على من أفتاه ومن أشار على أخيه بأمر يعلم أن الرشد في غيره فقد خانه " . رواه أبو داود

226. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The ignorant and foolish one who was given Fatwa (and he practised upon that incorrect Fatwa), the sin will be one the one who gave the Fatwa. And the person who gives his brother such counsel regarding which he knows that goodness is in something opposite, then the second person has misappropriated." *[Abu Dawud]*

mmm

Prohibition of deception

وعن معاوية قال : إن النبي صلى الله عليه و سلم نهى عن الأغلوطات . رواه أبو داود

227. Hadhrat Mu'aawiyah narrates that Rasulullaah prohibited from putting others into error. *[Abu Dawud]*

mmm

Learn and teach the Qur'aan and Hadith

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " تعلموا الفرائض والقرآن وعلموا الناس فإني مقبوض " . رواه الترمذي

228. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah said to us, "Learn the knowledge of inheritance and the Qur'aan and teach it to people because I will be taken (from this world)." *[Tirmidhi]*

mmm

وعن أبي الدرداء قال : كنا مع رسول الله صلى الله عليه و سلم فشخص ببصره إلى السماء ثم قال : " هذا أوان يختلس فيه العلم من الناس حتى لا يقدروا منه على شيء " . رواه الترمذي

229. Hadhrat Abu Darda narrates that (one day) we (a few companions) were with Rasulullaah . He lifted his gaze to the sky and said, "Now the time has come people will be stopped from the knowledge of (revelation) then people will not get anything from this knowledge (of revelation)."
[Tirmidhi]

Virtue of a scholar of Madinah

وعن أبي هريرة رواية : " يوشك أن يضرب الناس أكباد الإبل يطلبون العلم فلا يجدون أحدا أعلم من عالم المدينة " . رواه الترمذي في جامعه . قال ابن عيينه : إنه مالك بن أنس ومثله عن عبد الرزاق قال إسحق بن موسى : وسمعت ابن عيينه أنه قال : هو العمري الزاهد واسمه عبد العزيز بن عبد الله

230. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Soon when people will hit their camels in search of knowledge (i.e. they will travel fast and travel far), they will not find a greater scholar than the scholar of Madinah.” *[Tirmidhi]*

mmm

Every 100 years a Mujaddid is born

وعنه فيما أعلم عن رسول الله صلى الله عليه و سلم : " إن الله عز و جل يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها " . رواه أبو داود

231. Hadhrat Abu Hurayrah narrates that whatever I learnt and got from Rasulullaah from it (one Hadith) is this that he said, “Indeed Allaah sends such a person at the turn of every century who will refresh the Deen before the Ummah.” *[Abu Dawud]*

mmm

The responsibilities of the scholars

وعن إبراهيم بن عبد الرحمن العذري قال : قال رسول الله صلى الله عليه و سلم : " يحمل هذا العلم من كل خلف عدوله ينفون عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين " . رواه البيهقي

232. Hadhrat Ibraaheem bin Abdur Rahman Udhri narrats that Rasulullaah said, "From every group that comes in future there will be good and pious people (i.e. reliable people) who will seek knowledge (of the Book and Sunnah), (then) they will remove the changes made by those who exaggerate, they will remove the wrong of the wrongdoers and they will reject the interpretations of the ignorant made (in the verses and Ahadith)." *[Bayhaqi]*

mmm

The status of the one who passed away while seeking knowledge

عن الحسن مرسلا قال : قال رسول الله صلى الله عليه و سلم : " من جاءه الموت وهو يطلب العلم ليحيي به الإسلام فبينه وبين النبيين درجة واحدة في الجنة " . رواه ا لدارمي

233. Hadhrat Hasan Basri narrates in Mursal form that Rasulullaah said, "The person whose death comes to him in such a condition that he is seeking knowledge of Deen

so that through it Islaam could be spread, then there will be only one stage between him and the Ambiyaa'." *[Daarimi]*

The virtue of the teacher of Deeni knowledge over a worshipper

وعنه مرسلا قال : سئل رسول الله صلى الله عليه و سلم عن رجلين كانا في بني إسرائيل أحدهما كان عالما يصلي المكتوبة ثم يجلس فيعلم الناس الخير والآخر يصوم النهار ويقوم الليل أيهما أفضل قال رسول الله صلى الله عليه و سلم : " فضل هذا العالم الذي يصلي المكتوبة ثم يجلس فيعلم الناس الخير على العابد الذي يصوم النهار ويقوم الليل كفضلي على أدناكم " . رواه الدارمي

234. Hadhrat Hasan Basri narrates in Mursal form that Rasulullaah was asked about two people of the Bani Israa'eel. One was a scholar who used to perform the obligatory Salaah and used to sit to teach people Deen. The second person used to fast during the day and specnd the entire night in optional Salaah. (He was asked that) which of the two is more virtuous? Rasulullaah said, "The person who performed his obligatory Salaah and sat to teach people, over the worshipper who used to fast during the day and perform Salaah at night has such virtue like my virtue over the lowest of you." *[Daarimi]*

mmm

The definition and qualities of a master scholar

وعن علي رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " نعم الرجل الفقيه في الدين إن احتيج إليه نفع وإن استغني عنه أغنى نفسه " . رواه رزين

235. Hadhrat Ali narrates that Rasulullaah said, “What a good person is he who has complete understanding of Deen. If a need is brought to him, then he benefits and if independence is shown to him, then he has made himself independent.” *[Razeen]*

mmm

A few advises of Ibn Abbas

وعن عكرمة أن ابن عباس قال : حدث الناس كل جمعة مرة فإن أبيت فمرتين فإن أكثرت فثلاث مرات ولا تمل الناس هذا القرآن ولا ألفينك تأتي القوم وهم في حديث من حديثهم فتقص عليهم فتقطع عليهم حديثهم فتملهم ولكن أنصت فإذا أمروك فحدثهم وهم يشتهونه وانظر السجع من الدعاء فاجتنبه فإني عهدت رسول الله صلى الله عليه و سلم وأصحابه لا يفعلون ذلك " رواه البخاري

236. Hadhrat Ikramah narrates from Hadhrat Ibn Abbaas that the latter said to him, “Every week explain the Ahadith to people once. **If you do not like this, then twice and if you want to do a lot, then thrice and do not straiten people through the Qur’aan.** And (look) I should not find you such that you come to a few people and they are busy in their work and you begin advising them, cutting them off from their talk and you bore them. In fact, (at that time you should) remain silent and when people ask you to lecture and give advice, then explain Ahadith to them when they have desire and enthusiasm (to listen to your talk). Also, **leave out rhyming in Du’aa’** and stay away form it because according to my knowledge of the **companions of Rasulullaah , they never used to rhyme in Du’aa’.**”

[Bukhari]

mmm

A student gets reward in every condition

وعن واثلة بن الأسقع قال : قال رسول الله صلى الله عليه و سلم : " من طلب العلم فأدركه كان له كفلان من الأجر فإن لم يدركه كان له كفل من الأجر " . رواه الدرامي

237. Hadhrat Wathila bin Asqa’ narrates that Rasulullaah said, “He who sought knowledge and he found it, he will get double reward. And if he did not get it, he will get a single share of reward.” *[Daarimi]*

mmm

The actions whose reward is continuous even after death

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " إن مما يلحق المؤمن من عمله وحسناته بعد موته علما علمه ونشره وولدا صالحا تركه ومصحفا ورثه أو مسجدا بناه أو بيتا لابن السبيل بناه أو نهرا أجراه أو صدقة أخرجها من ماله في صحته وحياته يلحقه من بعد موته " . رواه بن ماجه والبيهقي في شعب الإيمان

238. Hadhrat Abu Hurayrah narrates Rasulullaah said, “From amongst the good deeds and pious actions that reach a believer after his death, one of them is the knowledge which he (the believer) learnt and (through teaching or writing) he spread it and pious children that he left behind or the Qur’aan (and Deeni books) which he left for his heirs or a Masjid (and Madrasah and Khanqah) which he built and left or an inn for travellers that he built and left or a canal which he made flow or the charity which he took out from his wealth while healthy. **(The reward of this) will reach a believer after his death.”** *[Ibn Maajah, Bayhaqi]*

mmm

The root of Deen is abstinence

وعن عائشة أنها قالت : سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله عز و جل أوحى إلى أنه من سلك مسلكا في طلب العلم سهلت له طريق الجنة ومن سلبت كريمتيه أثبته عليهما الجنة . وفضل في علم خير من فضل في عبادة وملاك الدين الورع " . رواه البيهقي في شعب الإيمان

239. Hadhrat Ayesha radhiyallaahu anha narrates that she said, “I heard Rasulullaah saying, “Allaah sent this revelation to me that he who treads a path seeking the knowledge of Deen, I shall ease the path to Jannah for him. And the person whose both eyes I have taken (and the person was patient upon both his eyes going), then I shall give him Jannah in lieu of both his eyes. **Increase in Knowledge is better than increase in worship** (i.e. to spend more time learning and teaching knowledge of Deen is better than spending more time in worship) and the root of Deen is to adopt abstinence.” *[Bayhaqi]*

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Learning and teaching knowledge of Deen is better than optional worship

وعن ابن عباس قال : تدارس العلم ساعة من الليل خير من إحيائها . رواه الدارمي

240. Hadhrat Ibn Abbaas narrates that to study and teach the knowledge of Deen for a little while at night is better than spending the entire night in worship.” *[Daarimi]*

mmm

وعن عبد الله بن عمرو أن رسول الله صلى الله عليه و سلم مر بمجلسين في مسجده فقال : " كلاهما على خير وأحدهما أفضل من صاحبه أما هؤلاء فيدعون الله ويرغبون إليه فإن شاء أعطاهم وإن شاء منعهم . وأما هؤلاء فيتعلمون الفقه أو العلم ويعلمون الجاهل فهم أفضل وإنما بعثت معلما " ثم جلس فيهم . رواه الدارمي

241. Hadhrat Abdullaah bin Amr narrates that (one day) Rasulullaah passed by 2 gatherings in his Masjid and said, “Both gatherings are upon goodness but one of the gatherings is more virtuous than the other. The people of one gathering are involved in the worship of Allaah and making Du’aa’ to Him and (to attain the objective) they are turned towards Him. (But attaining the objective is dependent upon the will of Allaah) if Allaah wants, He can give them and if He does not want, then He will not give. The people of the second gathering are learning Fiqh or he said that they are learning knowledge and teaching the ignorant. So these are more virtuous than the others and indeed I was sent as a teacher.” Then Rasulullaah sat in the gathering of these people. *[Daarimi]*

mmm

The virtue of learning forty Ahadith

وعن أبي الدرداء قال : سئل رسول الله صلى الله عليه و سلم : ما حد العلم الذي إذا بلغه الرجل كان فقيها ؟ فقال رسول الله صلى الله عليه و سلم : " من حفظ على أمتي أربعين حديثا في أمر دينها بعثه الله فقيها وكنت له يوم القيامة شافعا وشهيدا "

242. Hadhrat Abu Darda narrates that Rasulullaah was asked, “What is the limit of knowledge upon reaching it a person will be called a Faqeeh (scholar)? (And he will get the fortune of being counted in the group of scholars in the

Aakhirat) Rasulullaah said, “The person who memorises 40 Ahadith on Deeni matters in order to benefit the Ummah, Allaah will make him a Faqqeh and raise him in the Aakhirat and I shall intercede for him on the Day of Qiyaamat and I shall testify upon his piety and goodness.” *[Bayhaqi]*

mmm

The most generous

وعن أنس بن مالك قال : قال رسول الله صلى الله عليه و سلم : " هل تدرون من أجود جودا ؟ " قالوا : الله ورسوله أعلم . قال : " الله تعالى أجود جودا ثم أنا أجود بني آدم وأجودهم من بعدي رجل علم علما فنشره يأتي يوم القيامة أميرا وحده أو قال أمة وحده "

243. Hadhrat Anas bin Maalik narrates that (one day) Rasulullaah asked the Sahabah , “Do you know who is the most generous?” the Sahabah replied, “Allaah and His Rasul know best.” Rasulullaah said, “The most generous is Allaah , then I am the most generous from people and after me the most generous from people is the person who attained the knowledge of Deen, then he spread it amongst people. On the Day of Qiyaamat such a person will come as a leader on his own.” Or he said, “He will come as a group.” *[Bayhaqi]*

mmm

Two greedy ones are never satiated

وعنه أن النبي صلى الله عليه و سلم قال : " منهومان لا يشبعان : منهوم في العلم لا يشبع منه ومنهوم في الدنيا لا يشبع منها " . روى البيهقي الأحاديث الثلاثة في

" شعب الإيمان " وقال : قال الإمام أحمد في حديث أبي الدرداء : هذا متن مشهور فيما بين الناس وليس له إسناد صحيح

244. Hadhrat Anas bin Maalik narrates that Rasulullaah said, “2 greedy ones are never satiated. One who has desire for knowledge, he is never satiated with knowledge and the second is one who has greed for the world, his belly is never filled.” *[Bayhaqi]*

mmm

عن عون قال : قال عبد الله بن مسعود : منهومان لا يشبعان صاحب العلم وصاحب الدنيا ولا يستويان أما صاحب العلم فيزداد رضى للرحمن وأما صاحب الدنيا فيتمادى في الطغيان . ثم قرأ عبد الله (كلا إن الإنسان ليطغى أن رآه استغنى)
قال وقال الآخر (إنما يخشى الله من عباده العلماء . رواه الدارمي

245. Hadhrat Aun says that Hadhrat Abdullaah bin Mas’ood said, “2 greedy ones are never satiated. One is a scholar and the second is a person of the world. They are not equal because the scholar increases the pleasure of Allaah and the worldly person increases in rebellion.” Then Hadhrat Abdullaah bin Mas’ood read this verse as proof, ‘Never, indeed when man sees himself as independent’ (i.e. through abundant wealth and possessions he understands himself to be independent), then he rebels.” Aun says that Hadhrat Abdullaah recited this verse regarding a person, ‘There is no doubt that from the servants of Allaah, only the scholars of Deen fear Allaah.’” *[Daarimi]*

mmm

Only sins are attained from closeness to the leaders

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم قال : " إن أناسا من أمتي سيتفقهون في الدين ويقرءون القرآن يقولون نأتي الأمراء فنصيب من دنياهم ونعتزلهم بديننا ولا يكون ذلك كما لا يجتنى من القتاد إلا الشوك كذلك لا يجتنى من قربهم إلا – قال محمد بن الصباح : كأنه يعني – الخطايا " . رواه ابن ماجه

246. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "Indeed there will be such people from my Ummah who will attain understanding in Deen and recite the Qur'aan and they will say that we are going to the leaders to attain some of their wealth but we will keep our Deen safe from them whereas this cannot be as a thorn tree will bear nothing but thorns, similarly by closeness to the leaders, nothing but sin is attained."*[Ibn Maajah]*

mmm

The knowledge of Deen should only be learnt for the pleasure of Allaah

وعن عبد الله بن مسعود قال : لو أن أهل العلم صانوا العلم ووضعوه عند أهله لسادوا به أهل زمانهم ولكنهم بذلوه لأهل الدنيا لينالوا به من دنياهم فهانوا عليهم سمعت نبيكم صلى الله عليه و سلم يقول : " من جعل الهموم هما واحدا هم آخرته كفاه الله هم دنياه ومن تشعبت به الهموم في أحوال الدنيا لم يبال الله في أي أوديتها هلك " . رواه ابن ماجه

247. Hadhrat Abdullaah bin Mas'ood narrates that if the scholars protect knowledge and he who is worthy is taught, then due to that knowledge he will become the leader and master of his time. However, when they spend knowledge upon the people of the world that through it they

can attain something from their wealth, then they will fall in the eyes of the people of the world. I heard Rasulullaah □ saying, "The person who makes all his concerns only one concern, i.e. concern for the Aakhirat then Allaah □ becomes sufficient for all his concerns in the world and the person whose concerns have been dusted with conditions of the world, Allaah □ has no concern for him that he can be destroyed in a jungle of the world (i.e. by making him worried about some condition in the world)." *[Ibn Maajah]*

mmm

The calamity of knowledge and its destruction

وعن الأعمش قال : قال رسول الله صلى الله عليه و سلم : " آفة العلم النسيان وإضاعته أن تحدث به غير أهله " . رواه الدارمي مرسلا

248. Hadhrat A'mash □ says that Rasulullaah □ said, "The calamity of knowledge is forgetting and destroying this knowledge is that it is explained before the unworthy." *[Daarimi]*

mmm

Who are the scholars? How will knowledge come out of the hearts?

وعن سفيان أن عمر بن الخطاب رضي الله عنه قال لكعب : من أرباب العلم ؟ قال : الذي يعملون بما يعلمون . قال : فما أخرج العلم من قلوب العلماء ؟ قال الطمع . رواه الدارمي

249. Hadhrat Sufyaan narrates that (one day) Hadhrat Umar bin Al Khattaab asked Hadhrat Ka'b Ahbaar (a famous scholar of Deen who had deep knowledge of the Tauraat etc.) that **who are the bearers of knowledge according to you?** Hadhrat Ka'b said, "**Those who practise upon what they know** (i.e. a scholar who practices are counted amongst the bearers of knowledge)." Then Hadhrat Umar asked, "What is the thing that removes (the blessings and awe and light of knowledge) from the hearts of the scholars?" Hadhrat Ka'b said, "Greed." *[Daarimi]*

mmm

Who is the worst and who is the best?

وعن الأحوص بن حكيم عن أبيه قال : سأل رجل النبي صلى الله عليه سلم عن الشر فقال : " لا تسألوني عن الشر وسلوني عن الخير " يقولها ثلاثا ثم قال : " ألا إن شر الشر شرار العلماء وإن خير الخير خيار العلماء " . رواه الدارمي

250. Hadhrat Ahwas bin Hakeem narrates from his father that he said, "A person asked Rasulullaah about evil. So he replied, "Do not ask me about evil, but ask about goodness." He repeated this thrice. Then he said, "Know well, from amongst the evil, the most evil is the evil scholar and from amongst the good, the best is the best scholar."

[Daarimi]

mmm

Who will be the worst person on the Day of Qiyaamat?

وعن أبي الدرداء قال : " إن من أشر الناس عند الله منزلة يوم القيامة : عالم لا ينتفع بعلمه " . رواه الدارمي

251. Hadhrat Abu Darda narrates that on the Day of Qiyaamat the worst person before Allaah will be the scholar who did not benefit from his knowledge.” *[Daarimi]*

mmm

What destroys Islaam?

وعن زياد بن حدير قال : قال لي عمر : هل تعرف ما يهدم الإسلام ؟ قال : قلت : لا . قال : يهدمه زلة العالم وجدال المنافق بالكتاب وحكم الأئمة المضلين " . رواه الدرامي

252. Hadhrat Ziyaad bin Hudayr says that Amir ul Mu’mineen Hadhrat Umar asked me, “Do you know what destroys (the building) of Islaam?” I said, “No.” He said, “The slip of the scholar (i.e. his error and getting involved in sin) and the hypocrite quarrelling through the book of Allaah and deviated leaders issuing rulings destroy Islaam.” *[Daarimi]*

mmm

Beneficial knowledge and useless knowledge

وعن الحسن قال : " العلم علمان فعلم في القلب فذاك العلم النافع وعلم على اللسان فذاك حجة الله عز و جل على ابن آدم " . رواه الدارمي

253. Hadhrat Hasan Basri narrates that there are two types of knowledge. **One is in the heart** and this knowledge gives benefit and the second knowledge is on the tongue and this knowledge is a proof of Allaah against the son of Aadam.” *[Daarimi]*

mmm

Two types of knowledge

وعن أبي هريرة رضي الله عنه قال : " حفظت من رسول الله صلى الله عليه و سلم وعاءين فأما أحدهما فبثثته فيكم وأما الآخر فلو بثثته قطع هذا البلعوم يعني مجرى الطعام " رواه البخاري

254. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “I have protected two vessels (two types of knowledge) from Rasulullaah . So one of them (knowledge) I have spread amongst you and the second (knowledge) if I spread it, then this throat will be cut.”

[Bukhari]

mmm

Do not be formal in admitting ignorance

وعن عبدالله بن مسعود قال : يا أيها الناس من علم شيئا فليقل به ومن لم يعلم فليقل الله أعلم فإن من العلم أن يقول لما لا تعلم الله أعلم . قال الله تعالى لنبيه (قل ما أسألكم عليه من أجر وما أنا من المتكلفين) (متفق عليه)

255. Hadhrat Abdullaah bin Mas'ood narrates, "People, he who knows something should explain and he who does not know should say, "Allaah knows best" because regarding something which a person does not know, to say that Allaah knows best is a type of knowledge (because it is a type of knowledge that differentiates between the known and unknown). Allaah said to His Nabi , 'O Nabi, say that I do not ask you for recompense upon this (Qur'aan), nor am I of those who are formal.' *[Bukhari, Muslim]*

mmm

Learn the knowledge of Deen from a good scholar

وعن ابن سيرين قال : إن هذا العلم دين فانظروا عمن تأخذون دينكم . رواه مسلم

256. Hadhrat Ibn Sireen narrates, "This knowledge (Qur'aan and Sunnah) in Deen in reality, so see properly who you get your Deen from." *[Muslim]*

mmm

Steadfastness is better than a thousand miracles

وعن حذيفة قال : يا معشر القراء استقيموا فقد سبقتم سبقا بعيدا وإن أخذتم يمينا وشمالا لقد ضللتم ضلالا بعيدا . رواه البخاري

257. Hadhrat Hudhayfah narrates, "O group of Qurra', adopt steadfastness, i.e. remain firm on the straight path you have adopted. Indeed you have attained to something first and (see) if you turn to the right or left then you will go into deviation very quickly." *[Bukhari]*

mmm

The most hated scholars and their end

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " تعوذوا بالله من جب الحزن " قالوا : يا رسول الله وما جب الحزن ؟ قال : " واد في جهنم تتعوذ منه جهنم كل يوم أربعمائة مرة " . قلنا : يا رسول الله ومن يدخلها قال : " القراء المراءون بأعمالهم " . رواه الترمذي وكذا ابن ماجه وزاد فيه : " وإن من أبغض القراء إلى الله تعالى الذين يزورون الأمراء " . قال المحاربي : يعني الجورة

258. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Seek protection with Allaah from the wells of grief and sorrow (Jubb e Huzn).” (Hearing this) the companions said, “O Rasul of Allaah, what is this Jubb e Huzn?” Rasulullaah said, “There is a pit in Jahannam from which Jahannam itself seeks protection 400 times daily.” The companions said, “O Rasul of Allaah, who will be thrown into it?” Rasulullaah said, “The one who recites the Qur’aan and shows off in his action.” *[Tirmidhi]*. Ibn Maajah has narrated similar and in his narration these words are mentioned that “From the Qurra’ those that are most hated are those who meet the rulers.” And (one of the narrators) Muhaaribi said **that rulers here means oppressive rulers.**

mmm

A Prophesy of Rasulullaah

وعن علي قال : قال رسول الله صلى الله عليه و سلم : " يوشك أن يأتي على الناس زمان لا يبقى من الإسلام إلا اسمه ولا يبقى من القرآن إلا رسمه مساجدهم عامرة وهي خراب من الهدى علماؤهم شر من تحت أديم السماء من عندهم تخرج الفتنة وفيهم تعود " . رواه البيهقي في شعب الإيمان

259. Hadhrat Ali narrates that Rasulullaah said, "Soon a time will come upon people that from Islaam only its name will remain and from the Qur'aan only its letters will remain. Apparently, their Masaajid will be filled but in reality it will be empty of guidance. The scholars of that time will be the worst creation under the sun; fitnah will come from them and return to them." *[Bayhaqi]*

mmm

The consequence of not practising upon knowledge

وعن زياد بن لبيد قال ذكر النبي صلى الله عليه و سلم شيئا فقال : " ذاك عند أوان ذهاب العلم " . قلت : يا رسول الله وكيف يذهب العلم ونحن نقرأ القرآن ونقرئه أبناءنا ويقرؤه أبناؤنا أبناءهم إلى يوم القيامة قال : " ثكلتك أمك زياد إن كنت لأراك من أفقه رجل بالمدينة أوليس هذه اليهود والنصارى يقرءون التوراة والإنجيل لا يعملون بشيء مما فيهما " . رواه أحمد وابن ماجه وروى الترمذي عنه نحوه

260. Hadhrat Ziyaad bin Labeed narrates that (one day) Rasulullaah mentioned one thing (i.e. fitnah and people getting involved in it), he then said, "This will be when knowledge is lifted." (Hearing this) I said, "O Rasul of Allaah, how will knowledge be lifted when we recite the

Qur'aan and teach our children and these children (grow older) and they teach their children until Qiyaamat (i.e. when the chain of learning and teaching Qur'aan will remain in the Ummah until Qiyaamat, then how can knowledge be lifted from this world?) Upon this Rasulullaah said, "May your mother lose you, I understood you to be the person with most understanding of the people of Madinah. Do these Christians and Jews not teach their children? **However, whatever is in these books (in the form of guidance and laws) they do not practice upon anything."** *[Ahmad, Ibn Maajah]*

mmm

Do not fall short in learning and teaching the knowledge of Deen

وعن ابن مسعود قال : قال لي رسول الله صلى الله عليه و سلم : " تعلموا العلم وعلموه الناس تعلموا الفرائض وعلموها الناس تعلموا القرآن وعلموه الناس فإني امرؤ مقبوض والعلم سيقبض وتظهر الفتن حتى يختلف اثنان في فريضة لا يجدان أحدا يفصل بينهما " . رواه الدارمي والدارقطني

261. Hadhrat Ibn Mas'ood narrates that Rasulullaah said to me, "Learn knowledge of Deen and teach people. Learn the knowledge of inheritance (or the laws that are obligatory) and teach it to people. Learn the knowledge of Qur'aan and teach people because **I am a human being** that will be lifted (from this world) and (later on) knowledge will also be lifted and fitnah will come about until two people will have a difference of opinion about something obligatory but (because of lack of knowledge or abundant fitnah) they will not find anyone who will decide between them." *[Daarimi, Ad Daar Qutni]*

mmm

The example of useless knowledge

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " مثل علم لا ينتفع به كمثل كنز لا ينفق منه في سبيل الله " . رواه الدارمي

262. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The example of knowledge from which benefit is not attained (i.e. others are not taught, nor does a person practice on it) is like the treasure which is not spent in the path of Allaah.” *[Ahmad, Daarimi]*

mmm

The virtues of the Qur'aan

(Hadith 262 - 373)

Who is the best person?

عن عثمان رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " خيركم من تعلم القرآن وعلمه " . رواه البخاري

263. Hadhrat Uthmaan narrates that Rasulullaah said, "The best of you is he who learns the Qur'aan and teaches it." *[Bukhari]*

mmm

The reward of learning and teaching the Qur'aan

وعن عقبة بن عامر قال : خرج رسول الله صلى الله عليه و سلم ونحن في الصفة فقال : " أيكم يحب أن يغدو كل يوم إلى بطحان أو إلى العقيق فيأتي منه بناقتين كوماوين في غير إثم ولا قطع رحم " فقلنا يا رسول الله نحب ذلك قال : " أفلا يغدو أحدكم إلى المسجد فيعلم أو يقرأ آيتين من كتاب الله عز و جل خير له من ناقة أو ناقتين وثلاث خير له من ثلاث وأربع خير له من أربع ومن أعدادهن من الإبل " . رواه مسلم

264. Hadhrat Uqbah bin Aamir narrates that (one day) Rasulullaah came out. We were sitting upon Safa. Rasulullaah said, "Which of you likes to go daily to Buthaan or Aqeeq and bring two huge humped camels without committing any sin or breaking ties?"We said, "O Rasul of Allaah, we would all like this." Rasulullaah said, "(Listen well) who so of you goes to the Masjid and teach someone two verses of the Qur'aan or learn yourself, then it is better for him than two camels. Three verses are better for him than three camels and four verses are better for him than

four camels. In summary, the number of verses is correspondingly better than the number of camels. (i.e. five verses are better than five camels, six verses are better than six camels, similarly going upwards).” *[Muslim]*

mmm

The reward of reciting the Qur’aan in Salaat

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " أيحب أحدكم إذا رجع إلى أهله أن يجد فيه ثلاث خلفات عظام سمان " . قلنا : نعم . قال : " فثلاث آيات يقرأ بهن أحدكم في صلاته خير له من ثلاث خلفات عظام سمان " . رواه مسلم

265. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Do any of you like this that when he returns home, there are three pregnant and fat camels there?” We said, “Yes.” Rasulullaah said, “Whoever of you recites three verses of the Qur’aan in Salaah it is better for him than three pregnant and big fat camels.” *[Muslim]*

mmm

The reward of the one who recites properly and the one who makes mistakes

وعن عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه و سلم : " الماهر بالقرآن مع السفرة الكرام البررة والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران "

266. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “The master of the Qur’aan is with those angels who write and are pious and lofty and the

person who recites with difficulty and reciting (Qur'aan) is difficult for him, he gets double reward." *[Bukhari, Muslim]*

mmm

Two servants worthy of emulation

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " لا حسد إلا على اثنين : رجل آتاه الله القرآن فهو يقوم به آناء الليل وآناء النهار ورجل آتاه الله مالا فهو ينفق منه آناء الليل وآناء النهار "(متفق عليه)

267. Hadhrat Ibn Umar narrates that Rasulullaah said, "It is only permissible to have jealousy for two people. One is the person whom Allaah has given the blessing of the Qur'aan and this person is involved in it most of of the day and night. The second person is he whom Allaah has given wealth and most of the day and night he spends it." *[Bukhari, Muslim]*

mmm

The example of the Muslim who recites the Qur'aan, the one who does not recite it and the hypocrite who recites

وعن أبي م و سى الأ شع ر ي قال : قال رسول الله صلى الله عليه و سلم : " مثل المؤمن الذي يقرأ القرآن كمثل الأترجة ريحها طيب وطعمها طيب ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة لا ريح لها وطعمها حلوومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة ليس لها ريح وطعمها مر ومثل المنافق الذي يقرأ القرآن مثل الريحانة ريحها طيب وطعمها مر " . متفق عليه . وفي رواية : " المؤمن الذي يقرأ القرآن ويعمل به كالأترجة والمؤمن الذي لا يقرأ القرآن ويعمل به كالتمرة " (متفق عليه)

268. Hadhrat Abu Musa Ash'ari narrates that Rasulullaah said, "The example of the Muslim who reads the Qur'aan is like citron (a pale yellow fruit). Its smell is sweet and its taste is good and the Muslim that does not read the Qur'aan is like dates, it does not have a sweet smell but it is sweet and the hypocrite who recites the Qur'aan is like wild gourd, it does not have a smell and it is bitter and the hypocrite that recites the Qur'aan is like a sweet smelling flower, it has a sweet smell but a bitter taste." *[Bukhari, Muslim]*. One narration states that the Muslim who recites the Qur'aan and practices upon it is like citron and the Muslim that does not recite the Qur'aan and practices upon it is like dates.

mmm

The progress and retrogression of the Muslims

وعن عمر بن الخطاب قال : قال رسول الله صلى الله عليه و سلم : " إن الله يرفع بهذا الكتاب أقواما ويضع به آخرين " . رواه مسلم

269. Hadhrat Umar bin Al Khattaab narrates that Rasulullaah said, "Definitely through this Book of Allaah how many are raised and through it how many are lowered." *[Muslim]*

mmm

Descent of the angels upon the recitation of the Qur'aan

وعن أبي سعيد الخدري أن أسيد بن حضير قال : بينما هو يقرأ من الليل سورة البقرة وفرسه مربوطة عنده إذ جالت الفرس فسكت فسكتت فقرأ فجالت الفرس

فسكت فسكتت الفرس ثم قرأ فجالت الفرس فانصرف وكان ابنه يحيى قريبا منها فأشفق أن تصيبه فلما آخره رفع رأسه إلى السماء فإذا مثل الظلة فيها أمثال المصابيح فلما أصبح حدث النبي صلى الله عليه و سلم فقال : " اقرأ يا ابن حضير اقرأ يا ابن حضير " . قال فأشفقت يا رسول الله أن تطأ يحيى وكان منها قريبا فرفعت رأسي فانصرفت إليه ورفعت رأسي إلى السماء فإذا مثل الظلة فيها أمثال المصابيح فخرجت حتى لا أراها قال : " وتدري ما ذاك ؟ " قال لا قال : " تلك الملائكة دنت لصوتك ولو قرأت لأصبحت ينظر الناس إليها لا تتوارى منهم " . متفق عليه . واللفظ للبخاري وفي مسلم : " عرجت في الجو " بدل : " خرجت على صيغة المتكلم " (متفق عليه)

270. Hadhrat Abu Sa'eed Khudri narrates regarding Hadhrat Usayd bin Hudayr that (one day) Hadhrat Usayd was reciting Surah Baqarah at night and his horse that was tied nearby suddenly began to jump. Subsequently, he stopped reading and the horse also stopped jumping. (Usayd thought that it was jumping about for no reason). He then started reading again. The horse jumped about again so he stopped and the horse stopped. Then when he read again the horse jumped again (now he felt that the horse was not jumping for any reason but there is some reason). Subsequently, he stopped reading (coincidentally) his son by the name of Yahya was close to the horse. He feared that the horse should not trample the child and harm it (he therefore got up and went to the horse in order to move the child from there). When he moved the child and he looked towards the sky then he saw something like a cloud in which there were lit lamps. When morning came then Usayd mentioned this incident to Rasulullaah . He said, "Ibn Hudayr, carry on reading. Ibn Hudayr, carry on reading." Usayd said, "O Rasul of Allaah, I had fear that the horse should not trample Yahya because Yahya was close to the horse. Subsequently, when I went to Yahya and lifted my head to the sky then I saw something like a cloud in which there were lit lamps. Then I (in order to investigate at home) came out but I did not see it

(the lamp).” Rasulullaah said, “Do you know what that was?” Usayd said, “No.” Rasulullaah said, **“They were angels that came close to hear the voice of your recitation,** if you carried on reading, then morning would have come in this way that people would see the angels and those angels would not be absent from the sight of the people.” *[Bukhari, Muslim]*

mmm

Descent of tranquillity upon the recitation of the Qur’aan

وعن البراء بن عازب قال : كان رجل يقرأ سورة الكهف وإلى جانبه حصان مربوط بشطنين فتغشته سحابة فجعلت تدنو وتدنو وجعل فرسه ينفر فلما أصبح أتى النبي صلى الله عليه و سلم فذكر ذلك له فقال : " تلك السكينة تنزلت بالقرآن " (متفق عليه)

271. Hadhrat Bara’ narrates that (one day) a person was reciting Surah Kahf and close to him his horse was tied with two ropes and a piece of cloud covered. It came closer until the horse began jumping. When morning came then the person went to Rasulullaah and mentioned the entire incident. Rasulullaah said, “It was tranquility that descends when the Qur’aan is recited.” *[Bukhari, Muslim]*

mmm

A great Surah of the Qur’aan

وعن أبي سعيد بن المعلى قال : كنت أصلي في المسجد فدعاني النبي صلى الله عليه و سلم فلم أجبه حتى صليت ثم أتيته . فقلت يا رسول الله إني كنت أصلي فقال ألم يقل الله (استجيبوا لله وللرسول إذا دعاكم)ثم قال لي : " ألا أعلمك

أعظم سورة في القرآن قبل أن تخرج من المسجد " . فأخذ بيدي فلما أراد أن يخرج قلت له ألم تقل لأعلمنك سورة هي أعظم سورة من القرآن قال : (الحمد لله رب العالمين)هي السبع المثاني والقرآن العظيم الذي أوتيته " . رواه البخاري

272. Hadhrat Abu Sa'eed bin Mu'alla narrates that (one day) he was performing Salaah in the Masjid and Rasulullaah called me. At that time I did not reply. Then (upon completing Salaah) when I went to Rasulullaah I said, "O Rasul of Allaah, (at the time) I was performing Salaah (therefore I did not reply)." Rasulullaah said, "Has Allaah not said that answer Allaah and His Rasul when the Rasul calls you?" Rasulullaah then said, "Before we leave this Masjid shall I not teach you a great Surah of the Qur'an?" He caught my hand and when we left the Masjid I said, "O Rasul of Allaah, you told me that shall I not teach you a great Surah of the Qur'aan?" Rasulullaah said, "That Surah is (الحمد لله رب العالمين). It has seven verses that are repeated in Salaah and it is the great Qur'aan given to me." *[Bukhari]*

mmm

The virtue of Surah Baqarah

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " لا تجعلوا بيوتكم مقابر إن الشيطان ينفر من البيت الذي يقرأ فيه سورة البقرة " . رواه مسلم

273. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Do not make your homes into graveyards. (Remember) Shaytaan flees the home in which Surah Baqarah is recited." *[Muslim]*

mmm

The virtues of Surah Baqarah and Surah Aal Imraan

عن أبي أمامة قال : سمعت رسول الله صلى الله عليه و سلم يقول : " اقرءوا القرآن فإنه يأتي يوم القيامة شفيعا لأصحابه اقرءوا الزهراوين البقرة وسورة آل عمران فإنهما تأتيان يوم القيامة كأنهما غمامتان أو كأنهما غيايتان أو فرقان من طير صواف تحاجان عن أصحابهما اقرءوا سورة البقرة فإن أخذها بركة وتركها حسرة ولا تستطيعها البطلة " . رواه مسلم

274. Hadhrat Abu Umamah narrates that he heard Rasulullaah saying, " Recite the Qur'aan for it will intercede for its reciters on the Day of Qiyaamat and (especially) the two Surahs who will argue, i.e. Surah Baqarah and Surah Aal Imraan because both of them will come in this way on the Day of Qiyaamat as though they are two pieces of cloud or two shading things or two pieces of arranged rows of birds and they will argue on behalf of those who recited them and recite Surah Baqarah because reciting it regularly, thinking and pondering over its meaning and purport and practicing upon its laws is blessings (i.e. great benefit) and leaving it will be a source of regret on the Day of Qiyaamat and (remember due to Surah Baqarah being long) those who are lazy and lethargic will not have the strength to read it." *[Muslim]*

mmm

وعن النواس بن سمعان قال : سمعت النبي صلى الله عليه و سلم يقول : " يؤتى بالقرآن يوم القيامة وأهله الذين كانوا يعملون به تقدمه سورة البقرة وآل عمران كأنهما غمامتان أو ظلتان سوداوان بينهما شرق أو كأنهما فرقان من طير صواف تحاجان عن صاحبهما " . رواه مسلم

275. Hadhrat Nawwaas bin Sam'aan narrates that he heard Rasulullaah saying that on the Day of Qiyaamat the Qur'aan and those people who recited the Qur'aan and practised upon it will be brought. Surah Baqarah and Surah Aal Imraan will be in front of the Qur'aan as though they are two pieces of cloud or two black pieces of cloud. In between them will be a light or as though two pieces of rows of birds who will argue on behalf of those who recited it (i.e. they will intercede for those who recited them)." *[Muslim]*

mmm

The greatest verse

وعن أبي بن كعب قال : قال رسول الله صلى الله عليه و سلم : " يا أبا المنذر أتدري أي آية من كتاب الله معك أعظم ؟ " . قال : قلت الله ورسوله أعلم قال : " يا أبا المنذر أتدري أي آية من كتاب الله معك أعظم ؟ " . قال : قلت (الله لا إله إلا هو الحي القيوم) قال فضرب في صدري وقال : " والله ليهنك العلم أبا المنذر " .

رواه مسلم

276. Hadhrat Ubayy bin Ka'b narrates that (one time) Rasulullaah said to me, "Abul Mundhir, (the title of Hadhrat Ubayy bin Ka'b), according to you, which is the greatest verse of the Qur'aan?" I said, "Allaah and His Rasul knows best (which verse it is)." Rasulullaah asked again, "Abul Mundhir, according to you, which is the greatest verse of the Qur'aan?" I said, "(الله لا إله إلا هو الحي القيوم)". Hadhrat Ubayy bin Ka'b says that Rasulullaah "hit" my chest with

his hand and said, “Abul Mundhir, may your knowledge be blessed.” *[Muslim]*

mmm

The virtue of Aayatul Kursi

وعن أبي هريرة رضي الله عنه قال : وكلني رسول الله صلى الله عليه و سلم بحفظ زكاة رمضان فأتاني آت فجعل يحثو من الطعام فأخذته وقلت والله لأرفعنك إلى رسول الله صلى الله عليه و سلم قال إني محتاج وعلي عيال ولي حاجة شديدة قال فخليت عنه فأصبحت فقال النبي صلى الله عليه و سلم : " يا أبا هريرة ما فعل أسيرك البارحة " . قال قلت يا رسول الله شكا حاجة شديدة وعيالا فرحمته فخليت سبيله قال : " أما إنه قد كذبك وسيعود " . فعرفت أنه سيعود لقول رسول الله صلى الله عليه و سلم : " إنه سيعود " . فرصدته فجاء يحثو من الطعام فأخذته فقلت : لأرفعنك إلى رسول الله صلى الله عليه و سلم قال دعني فإني محتاج وعلي عيال لا أعود فرحمته فخليت سبيله فأصبحت فقال لي رسول الله صلى الله عليه و سلم : " يا أبا هريرة ما فعل أسيرك ؟ " قلت يا رسول الله شكا حاجة شديدة وعيالا فرحمته فخليت سبيله قال : " أما إنه قد كذبك وسيعود " . فرصدته الثالثة فجاء يحثو من الطعام فأخذته فقلت لأرفعنك إلى رسول الله وهذا آخر ثلاث مرات أنك تزعم لا تعود ثم تعود قال دعني أعلمك كلمات ينفعك الله بها قلت ما هو قال إذا أويت إلى فراشك فاقرأ آية الكرسي (الله لا إله إلا هو الحي القيوم) حتى تختم الآية فإنك لن يزال عليك من الله حافظ ولا يقربنك شيطان حتى تصبح فخليت سبيله فأصبحت فقال لي رسول الله صلى الله عليه و سلم : " ما فعل أسيرك ؟ " قلت : زعم أنه يعلمني كلمات ينفعني الله بها فخليت سبيلهقال النبي صلى الله عليه و سلم : " أما إنه قد صدقك وهو كذوب تعلم من تخاطب منذ ثلاث ليال " . يا أبا هريرة قال لا قال : " ذاك شيطان " . رواه البخاري

277. Hadhrat Abu Hurayrah narrates that Rasulullaah commanded him to guard over the Zakaat of Ramadaan and to collect it (so that he could distribute it after it has been collected). Subsequently, (in this time) a person came to me and with his hands (in his clothing and utensil) began to fill grain. I caught him and said, “I shall take you to Rasulullaah

.” (and get you punished for this wrong action). He said that I am needy, I have to bear the expense of my family and I am in great need (i.e. I have debts etc. as well). Hadhrat Abu Hurayrah says that (hearing of his destitute condition) he left him. When morning came, then Rasulullaah said to me, “Abu Hurayrah, what happened to your prisoner of last night?” I said, “O Rasul of Allaah, he mentioned his great need and the crying of his family so I had mercy on him and I left him.” Rasulullaah said, “Be wary, he lied to you (in mentioning the condition of his family). He will come again.” I understood that he will definitely come again because Rasulullaah said that he will definitely come again. Subsequently, I waited for him. He came and began filling grain using both his hands. I caught him and said, “(Now) I shall take you to Rasulullaah . He said that leave me, I am needy, I have the expenses of my family, I shall not come again. I had mercy on him and left him. When morning came then Rasulullaah said to me, “Abu Hurayrah, what happened to your prisoner?” I said, “O Rasul of Allaah, he explained his severe need and he cried over the condition of his family therefore I had mercy on him and I left him. Rasulullaah said, “Be alert, this time he also lied (that I shall not come again) he will come again.” Subsequently, I waited for him. He came again. He began to fill grain so I caught him and said, “Today I shall definitely take you to Rasulullaah . The third time is the last. You said that you will not come again, but you came.” He said, “Leave me, I shall teach you such words that on account of them Allaah will give you benefit (and these words are) when you go to bed (to sleep) then recite Aayatul Kursi to the end of the verse. [from (الله لا إله إلا هو الحي القيوم) to (وهو العلى العظيم)] from the side of Allaah there will always be an angel guarding and until the morning no devil (whether he be from human or jinn in order to give you some difficulty in Deen and the

world) will come to you. I heard this and left him this time as well. When morning came then Rasulullaah asked me again, "What happened to your prisoner?" I said, "The prisoner said this to me that he will teach me these words through which Allaah will give me benefit (so I left him)." Rasulullaah said, "Beware, (although) he spoke the truth to you (regarding these words), in other things he is a liar. And you know that who you were speaking to these three nights?" I said, "No." Rasulullaah said, "He was Shaytaan (who came to decrease the wealth of charity though his trickery and plotting)." *[Bukhari]*

mmm

Glad tidings of two lights

وعن ابن عباس قال : بينما جبريل قاعد عند النبي صلى الله عليه و سلم سمع نقيضا من فوقه فرفع رأسه فقال : " هذا باب من السماء فتح اليوم لم يفتح قط إلا اليوم فنزل منه ملك فقال هذا ملك نزل إلى الأرض لم ينزل قط إلا اليوم فسلم وقال أبشر بنورين أوتيتهما لم يؤتهما نبي قبلك فاتحة الكتاب وخواتيم سورة البقرة لن تقرأ بحرف منهما إلا أعطيته " . رواه مسلم

278. Hadhrat Ibn Abbaas ﷺ narrates that (one day) Hadhrat Jibreel ﷺ was sitting with Rasulullaah ﷺ and he heard the sound of a door opening from above. Subsequently, he lifted his head and said, "This door of the heavens opened only today. It was not opened before today." This angel came to earth today. He has never come before this to earth." Then the angel greeted him (Rasulullaah ﷺ) and said, "Be happy with two lights you will be given. No Nabi was given them before you. Those two (lights) are Surah al Faatiha and the last part of Surah Baqarah. Whichever word of them you recite, it will definitely be given to you (i.e. you will get reward or your Du'aa' will be accepted)." *[Muslim]*

mmm

The virtue of the last two verses of Surah Baqarah

وعن أبي مسعود قال : قال رسول الله صلى الله عليه و سلم : " الآيتان من آخر سورة البقرة من قرأ بهما في ليلة كفتاه " (متفق عليه)

279. Hadhrat Abu Mas'ood ﷺ narrates that Rasulullaah ﷺ said, "The person who recites the last two verses of Surah

Baqarah at night, i.e. from (آمن الرسول) to the end, it is sufficient for him." *[Bukhari, Muslim]*

The virtue of the first 10 verse of Surah Kahf

وعن أبي الدرداء قال : قال رسول الله صلى الله عليه و سلم : " من حفظ عشر آيات من أول سورة الكهف عصم من فتنة الدجال " . رواه مسلم

280. Hadhrat Abu Darda narrates that Rasulullaah said, "The person who learns the first ten verses of Surah Kahf will be saved from (the evil of) Dajjaal." *[Muslim]*

mmm

The virtues of Surah Ikhlaas

وعن أبي الدرداء قال : قال رسول الله صلى الله عليه و سلم : " أيعجز أحدكم أن يقرأ في ليلة ثلث القرآن ؟ " قالوا : وكيف يقرأ ثلث القرآن ؟ قال : " قل هو الله أحد " يعدل ثلث القرآن " . رواه مسلم

281. Hadhrat Abu Darda narrates that Rasulullaah said, "Are any of you helpless from reciting a third of the Qur'aan in a night?" The companions said, "How can a third of the Qur'aan be recited?" Rasulullaah said, "(قل هو الله أحد) is equal to a third of the Qur'aan (the person who recites it at night, it is as though he recited a third of the Qur'aan." *[Muslim]*

mmm

وعن عائشة : أن النبي صلى الله عليه و سلم بعث رجلا على سرية وكان يقرأ لأصحابه في صلاتهم فيختم ب (قل هو الله أحد)فلما رجعوا ذكروا ذلك للنبي صلى الله عليه و سلم فقال : " سلوه لأي شيء يصنع ذلك " فسألوه فقال لأنها

صفة الرحمن وأنا أحب أن أقرأ بها فقال النبي صلى الله عليه و سلم : " أخبروه أن الله يحبه" (متفق عليه)

282. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah made a person the leader of the army and sent him. This person used to lead his companions in Salaah as well and (it was his practice that his recitation) used to be completed on (قل هو الله أحد). When they (the army) returned, they mentioned this to Rasulullaah . He said to them, "Ask him why he does this." The people asked him so he said, "I do this because in this Surah, the quality of Allaah is mentioned and I like that (looking at the quality of Allaah) to recite this Surah continuously." (Hearing this) Rasulullaah said, "Tell this person that Allaah has friendship with him (because he has friendship with Allaah)." *[Bukhari, Muslim]*

mmm

وعن أنس قال : إن رجلا قال : يا رسول الله إني أحب هذه السورة : (قل هو الله أحد) قال : إن حبك إياها أدخلك الجنة " . رواه الترمذي

283. Hadhrat Anas narrates that a person said, "O Rasul of Allaah, I keep this Surah, i.e. (قل هو الله أحد) as a friend. (i.e. I recite it in abundance) Rasulullaah said, "Your love for it will enter you into Jannah." *[Tirmidhi]*

mmm

The virtue of Mu'awwadhatain and Surah Ikhlaas

وعن عقبة بن عامر قال : قال رسول الله صلى الله عليه و سلم : " ألم تر آيات أنزلت الليلة لم ير مثلهن قط (قل أعوذ برب الفلق) و (قل أعوذ برب الناس) رواه مسلم

284. Hadhrat Uqbah bin Aamir narrates that Rasulullaah said, "Tonight such unique verses have come down that (in seeking protection) there is no reply to them. They are (قل أعوذ برب الفلق) and (قل أعوذ برب الناس)." *[Muslim]*

mmm

وعن عائشة : أن النبي صلى الله عليه و سلم كان إذا أوى إلى فراشه كل ليلة جمع كفيه ثم نفث فيهما فقرأ فيهما (قل هو الله أحد) و (قل أعوذ برب الفلق) و (قل أعوذ برب الناس) ثم يمسح بهما ما استطاع من جسده يبدأ بهما على رأسه ووجهه وما أقبل من جسده يفعل ذلك ثلاث مرات "

Hadhrat Ayesha radhiyallaahu anha says that every night, when Rasulullaah came to bed, then (before sleeping) he put his hands together and blew on them and then he recited(قل هو الله) , (قل أعوذ برب الفلق) and (قل أعوذ برب الناس) (then passed his hands over his body to where they could reach. First he passed his hands on his head, face and front part of his body (then he passed his hands on the rest of his body). He did this action (reciting, blowing and passing his hands over his body) thrice." *[Bukhari, Muslim]*

mmm

On the Day of Qiyaamat three things will be below the ‘Arsh

عن عبد الرحمن بن عوف عن النبي صلى الله عليه و سلم قال : " ثلاثة تحت العرش يوم القيامة القرآن يحاج العباد له ظهر وبطن والأمانة والرحم تنادي : ألا من وصلني وصله الله ومن قطعني قطعه الله " . رواه في شرح السنة

285. Hadhrat Abdur Rahman bin Auf narrates that Rasulullaah said, "On the Day of Qiyaamat, three things will be below the 'Arsh. One will be the Qur'aan that will argue for the servant and the Qur'aan has an apparent and a hidden side. The second thing below the 'Arsh will be trust and the third will be family ties that will call out, "Know well, the person who joined me, Allaah will join him (to His mercy) and the person who cut me (broke off ties), Allaah will cut him off (from His mercy)." *[Sharh us Sunnah]*

mmm

The status of a person of the Qur'aan

وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " يقال لصاحب القرآن : اقرأ وارتق ورتل كما كنت ترتل في الدنيا فإن منزلك عند آخر آية تقرؤها " . رواه أحمد والترمذي أبو داود والنسائي

286. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "(On the day of Qiyaamat) the person of the Qur'aan will be told that read and (along the stages of Jannah) continue to rise and recite slowly like you used to read in the world. Your stage will be by the last verse that you recite." *[Ahmad, Tirmidhi, Abu Dawud, Nasa'i]*

mmm

The example of the one who does not recite the Qur'aan

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " إن الذي ليس في جوفه شيء من القرآن كالبيت الخرب " . رواه الترمذي والدارمي

287. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "The one whose heart is empty of the Qur'aan, he (or his heart) is like a deserted house." *[Tirmidhi, Daarimi]*

mmm

The virtues of the Qur'aan

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم : " يقول الرب تبارك وتعالى : من شغله القرآن عن ذكري ومسألتي أعطيته أفضل ما أعطي السائلين . وفضل كلام الله على سائر الكلام كفضل الله على خلقه " . رواه الترمذي والدارمي والبيهقي في شعب الإيمان

288. Hadhrat Abu Sa'eed narrates that Rasulullaah said, "Allaah says that whichever person is kept away from My remembrance and from asking Me on account of the Qur'aan, then I shall grant him better than that which I grant to those who ask and in comparison to all speech, **the speech of Allaah has the honour and greatness that Allaah has over the creation.** (Similarly, those who are involved in the Qur'aan have superiority over those who are involved in other things)." *[Tirmidhi, Daarimi, Bayhaqi]*

mmm

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " من قرأ حرفا من كتاب الله فله به حسنة والحسنة بعشر أمثالها لا أقول : آ لم حرف . ألف حرف ولام حرف وميم حرف " . رواه الترمذي والدارمي

289. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "He who recites a single letter of the Qur'aan will get a reward in lieu of every letter recited that is equal to ten rewards (i.e. a person will get ten rewards for every letter of the Qur'aan recited), I do not say that Alif Laam Meem is one letter (but) Alif is one letter, Laam is one letter and Meem is one letter (i.e. a person will thirty rewards for reading Alif Laam Meem)." *[Tirmidhi, Daarimi]*

mmm

وعن الحارث الأعور قال : مررت في المسجد فإذا الناس يخوضون في الأحاديث فدخلت على علي رضي الله عنه فأخبرته قال : أوقد فعلوها ؟ قلت نعم قال : أما إني قد سمعت رسول الله صلى الله عليه و سلم يقول : " ألا إنها ستكون فتنة " . فقلت ما المخرج منها يا رسول الله قال : " كتاب الله فيه نبأ ما كان قبلكم وخبر ما بعدكم وحكم ما بينكم وهو الفصل ليس بالهزل من تركه من جبار قصمه الله ومن ابتغى الهدى في غيره أضله الله وهو حبل الله المتين وهو الذكر الحكيم وهو الصراط المستقيم هو الذي لا تزيغ به الأهواء ولا تلتبس به الألسنة ولا يشبع منه العلماء ولا يخلق على كثرة الرد ولا ينقضي عجائبه هو الذي لم تنته الجن إذ سمعته حتى قالوا (إنا سمعنا قرآنا عجبا يهدي إلى الرشد فآمنا به) من قال به صدق ومن عمل به أجر ومن حكم به عدل ومن دعا إليه هدى إلى صراط مستقيم " . رواه الترمذي والدارمي

290. Hadhrat Haarith A'war narrates that I went to the Masjid (in Kufah to a gathering of people seated there) (so I saw that those) people were involved in useless talk (stories and tales). I then went to Hadhrat Ali and told him. Hadhrat Ali said, "Have they definitely done so?" (that they have left the recitation of the Qur'aan and are involved in useless talk?) I said, "Yes." Hadhrat Ali said, "Listen, I heard Rasulullaah saying that know well, there will be fitnah (i.e. there will be differences in the thinking of people regarding

Deen and beliefs. There will be laziness in actions and deviation will be created and deviated people will create new viewpoints and religions in the name of Islaam).” I said, “What is the way of attaining salvation from this?” Rasulullaah said, “The book of Allaah (i.e. the path of salvation is practising upon the Qur’aan) in which the condition of the people of before is and it also tells of that which will happen after you (i.e. the signs and conditions of Qiyaamat). This Qur’aan has the laws pertaining to that which happens among you and (remember) this Qur’aan differentiates between truth and falsehood. It is not something useless and (listen to this well also), the proud one who left the Qur’aan, Allaah will destroy him and the one who seeks guidance in something else besides the Qur’aan (other books and knowledge that contradicts the Qur’aan), Allaah will make him go astray. The Qur’aan is the firm rope of Allaah (i.e. it is the strongest means of attaining closeness to Allaah and recognition of Him). The Qur’aan is remembrance and explanation full of wisdom. The Qur’aan is the straight path. The Qur’aan is the fountainhead of guidance, the consequence of following it is that the base desires are not inclined from following falsehood from truth, other languages do not have its tongue, the scholars are never satiated with it and the Noble Qur’aan does not become old through abundant recitation, nor do its strange aspects come to an end. The Noble Qur’aan is the speech which the Jinn heard and without stopping a moment they said that we have heard the unique Qur’aan which shows the path of guidance. Therefore, we believe in it (remember) the person who speaks in accordance to the Qur’aan speaks the truth and the one who practises upon it will be rewarded. The one who decides (between people) in accordance to the Qur’aan, he is just and he who calls (others to) believe in it and practise upon it has been shown the straight path (i.e. he is guided).”

[Tirmidhi, Daarimi]

mmm

The reward of reciting and practising upon the Qur'aan

وعن معاذ الجهني : أن رسول الله صلى الله عليه و سلم قال : " من قرأ القرآن وعمل بما فيه ألبس والداه تاجا يوم القيامة ضوءه أحسن من ضوء الشمس في بيوت الدنيا لو كانت فيكم فما ظنكم بالذي عمل بهذا ؟ " . رواه أحمد وأبو داود

291. Hadhrat Mu'aadh Juhani narrates that Rasulullaah said, "He who recites the Qur'aan and practices upon that which is mentioned in it, his parents will be made to wear a crown on the Day of Qiyaamat – the light of it outshines the light of the sun in the homes of the world, if (assuming) the sun is in your homes, now you can understand the status of the person who practiced upon the Qur'aan." *[Ahmad, Abu Dawud]*

mmm

وعن عقبة بن عامر قال : سمعت رسول الله صلى الله عليه و سلم يقول : " لو جعل القرآن في إهاب ثم ألقي في النار ما احترق " . رواه الدارمي

292. Hadhrat Uqbah bin Aamir narrates that he heard Rasulullaah say, "If the Qur'aan is placed in a skin and thrown into the fire, then it will not be affected by the fire." (i.e. he who recites the Qur'aan and practices upon it, if he is thrown into a fire then the fire of Jahannam will not affect him). *[Daarimi]*

mmm

وعن علي بن أبي طالب رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من قرأ القرآن فاستظهره فأحل حلاله وحرم حرامه أدخله الله به الجنة وشفعه في عشرة من أهل بيته كلهم قد وجبت له النار . رواه أحمد والترمذي وابن ماجه والدارمي

293. Hadhrat Ali narrates that Rasulullaah said, “He who learns the Qur’aan and takes the permitted to be permitted and the forbidden to be forbidden, Allaah will enter him into Jannah and He will accept his intercession for ten of his family members – for each of them the fire had become compulsory.” *[Ahmad, Tirmidhi, Ibn Maajah, Daarimi]*

mmm

The virtues of Surah Faatiha

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال لأبي بن كعب : " كيف تقرأ في الصلاة ؟ " فقرأ أم القرآن فقال رسول الله صلى الله عليه و سلم : " والذي نفسي بيده ما أنزلت في التوراة ولا في الإنجيل ولا في الزبور ولا في الفرقان مثلها وإنها سبع من المثاني والقرآن العظيم الذي أعطيته " . رواه الترمذي وروى الدارمي من قوله : " ما أنزلت " ولم يذكر أبي بن كعب

294. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah said to Hadhrat Ubayy bin Ka’b , “(In Salaah) what do you recite?” He recited Surah Faatiha. Rasulullaah said, “By the pure being in Whose control my life is, such a Surah has not been revealed in the Tauraat, nor in the Injeel, nor in the Zaboor, nor in the Qur’aan. Surah Faatiha is ‘Sab’ Mathaani’ (i.e. the seven oft repeated verses) and it is the great Qur’aan given to me.” *[Tirmidhi]*

mmm

The example of the one who recites the Qur'aan and the one who does not

وعن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : " تعلموا القرآن فاقرءوه فإن مثل القرآن لمن تعلم وقام به كمثل جراب محشو مسكا يفوح ريحه كل مكان ومثل من تعلمه فرقد وهو في جوفه كمثل جراب أوكئ على مسك " . رواه الترمذي والنسائي وابن ماجه

295. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Learn the Qur'aan then read it because the person who learns the Qur'aan then reads it and practises upon it, his example is like that basket that is filled with musk. The smell of it spreads all over. And the example of the one who learns the Qur'aan and sleeps (i.e. he does recite the Qur'aan or practise upon it) is like the basket of musk that is tied up." *[Tirmidhi, Nasa'i, Ibn Maajah]*

mmm

The virtue of the first three verses of Surah Mu'min and Aayatul Kursi

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : من قرأ (حم) المؤمن إلى (إليه المصير) وآية الكرسي حين يصبح حفظ بهما حتى يمسي . ومن قرأ بهما حين يمسي حفظ بهما حتى يصبح " . رواه الترمذي والدرامي

296. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The person who recites Surah Mu'min in the morning, until (إليه المصير) and Aayatul Kursi, through its blessings he will remain safe (from apparent and hidden calamities and troubles) and the person who recites it in the evening, through its blessings, he will remain protected until the morning." *[Tirmidhi, Daarimi]*

mmm

The virtue of the last two verses of Surah Baqarah

وعن النعمان بن بشير قال : قال رسول الله صلى الله عليه و سلم : " إن الله كتب كتابا قبل أن يخلق السموات والأرض بألفي عام أنزل منه آيتين ختم بهما سورة البقرة ولا تقرآن في دار ثلاث ليال فيقربها الشيطان " . رواه الترمذي والدارمي

297. Hadhrat Nu'man bin Bashir narrates that Rasulullaah said, "Allaah wrote a book 2000 years before creating the earth and skies (i.e. He gave the command to the angels to write). In this book, two verses were revealed (and) upon them Surah Baqarah was completed. (i.e. from آمن الرسولto the end). Shaytaan does not go near the house in which these verses are recited for three nights." *[Tirmidhi, Daarimi]*

mmm

The virtue of the first 3 verses of Surah Kahf

وعن أبي الدرداء قال ك قال رسول الله صلى الله عليه و سلم : " من قرأ ثلاث آيات من أول الكهف عصم من فتنة الدجال " . رواه الترمذي

298. Hadhrat Abu Darda narrates that Rasulullaah said, "The person who recites the first three verses of Surah Kahf will be saved from the fitnah of Dajjaal." *[Tirmidhi]*

mmm

The heart of the Qur'aan

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " إن لكل شيء قلبا وقلب القرآن (يس) ومن قرأ (يس) كتب الله له بقراءتها قراءة القرآن عشر مرات " . رواه الترمذي والدارمي

299. Hadhrat Anas narrates that Rasulullaah said, "Everything has a heart and the heart of the Qur'aan is Surah Yaaseen. For reading it, Allaah grants a person the reward (in his book of deeds) equal to reciting the Qur'aan ten times."

[Tirmidhi, Daarimi]

mmm

The virtue of Surah TaaHaa and Yaaseen

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " إن الله تبارك وتعالى قرأ (طه) و (يس) قبل أن يخلق السموات والأرض بألف عام فلما سمعت الملائكة القرآن قالت طوبى لأمة ينزل هذا عليها وطوبى لأجواف تحمل هذا وطوبى لألسنة تتكلم بهذا " . رواه الدارمي

300. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Allaah recited Surah TaaHaa and Surah Yaaseen a thousand years before the creation of the skies and earth. When the angels heard the Qur'aan (the recitation of these two Surahs) they said that fortunate is the Ummah upon which these (two Surahs) will be revealed and fortunate are the hearts that will carry them (i.e. their hearts will memorize them and protect them) and fortunate are the tongues that will recite them." *[Daarimi]*

mmm

The virtue of Surah Dukhaan

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من قرأ (حم) الدخان في ليلة أصبح يستغفر له سبعون ألف ملك " . رواه الترمذي

301. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “He who recites Surah HaaMeem ad Dukhaan in the night, he will be in the morning such that 70000 angels will be seeking forgiveness for him.” *[Tirmidhi]*

mmm

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من قرأ (حم) الدخان في ليلة الجمعة غفر له " . رواه الترمذي

302. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “He who recites Surah Surah HaaMeem ad Dukhaan on Friday night, he will be forgiven.” *[Tirmidhi]*

mmm

The virtue of the Musabbihaat

وعن العرباض بن سارية أن النبي صلى الله عليه و سلم كان يقرأ المسبحات قبل أن يرقد يقول : " إن فيهن آية خير من ألف آية " . رواه الترمذي وأبو داود

303. Hadhrat ‘Irbaadh bin Sariyah narrates that Rasulullaah used to recite the Musabbihaat (i.e. Surah Israa’, Surah Hadeed, Surah Hashr, Surah Saff, Surah Jumu’ah, Surah Taghaabun, Surah A’la) before sleeping and he used to say that in them there is a verse better than 1000 verses.” *[Tirmidhi, Abu Dawud]*

The virtue of Surah Mulk

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إن سورة في القرآن ثلاثون آية شفعت لرجل حتى غفر له وهي : (تبارك الذي بيده الملك) رواه أحمد والترمذي وأبو داود والنسائي وابن ماجه

304. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "There is a Surah of the Qur'aan that has 30 verses. It interceded for a person until he was forgiven and that Surah is (تبارك الذي بيده الملك)." *[Ahmad, Tirmidhi, Abu Dawud, Nasa'i, Ibn Maajah]*

mmm

وعن ابن عباس قال : ضرب بعض أصحاب النبي صلى الله عليه و سلم خباءه على قبر وهو لا يحسب أنه قبر فإذا فيه إنسان يقرأ سورة (تبارك الذي بيده الملك) حتى ختمها فأتى النبي صلى الله عليه و سلم فأخبره فقال رسول الله صلى الله عليه و سلم : " هي المانعة هي المنجية تنجيه من عذاب القبر " . رواه الترمذي

305. Hadhrat Ibn Abbaas narrates that one of the companions of Rasulullaah erected his tent on a grave and he did not know that there is a grave here. He suddenly heard a person in it (the grave) reciting (تبارك الذي بيده الملك) until he completed the Surah. After this, the person who erected his tent went to Rasulullaah and told him this. Rasulullaah said that Surah Mulk stops from punishment and grants salvation. This Surah saves one from the punishment of Allaah." *[Tirmidhi]*

mmm

The habitual practice of Rasulullaah before sleeping

وعن جابر أن النبي صلى الله عليه و سلم كان لا ينام حتى يقرأ : (آلم تنزيل) و (تبارك الذي بيده الملك) رواه أحمد والترمذي والدارمي

306. Hadhrat Jaabir narrates that Rasulullaah never slept without reciting Alif Laam Meem Tanzeel (Surah Sajdah) and (تبارك الذي بيده الملك).” *[Ahmad, Tirmidhi, Daarimi]*

mmm

Virtue of three Surahs

وعن ابن عباس وأنس بن مالك رضي الله عنهم قالا : قال رسول الله صلى الله عليه و سلم : (إذا زلزلت) تعدل نصف القرآن (قل هو الله أحد) تعدل ثلث القرآن و (قل يا أيها الكافرون) تعدل ربع القرآن " . رواه الترمذي

307. Hadhrat Ibn Abbaas and Hadhrat Anas bin Maalik both narrate that Rasulullaah said, “Surah (إذا زلزلت) equals half the Qur’aan and (قل هو الله أحد) equals a third of the Qur’aan and (قل يا أيها الكافرون) equals a quarter of the Qur’aan.” *[Tirmidhi]*

mmm

The virtues of the last 3 verses of Surah Hashr

وعن معقل بن يسار عن النبي صلى الله عليه و سلم قال : " من قال حين يصبح ثلاث مرات : أعوذ بالله السميع العليم من الشيطان الرجيم فقرأ ثلاث آيات من آخر سورة (الحشر) وكل الله به سبعين ألف ملك يصلون عليه حتى يمسي وإن

مات في ذلك اليوم مات شهيدا . ومن قالها حين يمسي كان بتلك المنزلة " . رواه الترمذي والدارمي

308. Hadhrat Ma'qal bin Yasaar narrates from Rasulullaah that he said, "The person who recites thrice in the morning (أعوذ بالله السميع العليم من الشيطان الرجيم) 'I seek protection with Allaah the all Hearing all Seeing from the rejected Shaytaan' then the last three verses of Surah Hashr (i.e. from (هو الله الذي لا إله الا هو) to the end) Allaah appoints 70000 angels who make Du'aa for him (for goodness, mercy and forgiveness) till the evening. And if the person dies during that day he will die a martyr. And the person who recites it in the evening, he will get this (above mentioned) fortune until the morning." *[Tirmidhi, Daarimi]*

mmm

Virtues of Surah Ikhlaas

وعن أنس عن النبي صلى الله عليه و سلم قال : " من قرأ كل يوم مائتي مرة (قل هو الله أحد) محي عنه ذنوب خمسين سنة إلا أن يكون عليه دين " . رواه الترمذي والدارمي وفي روايته " خمسين مرة " ولم يذكر " إلا أن يكون عليه دين "

309. Hadhrat Anas narrates that Rasulullaah said, "He who recites every day (قل هو الله أحد) 200 times, then the sins of fifty years are wiped off from him except if he has a debt." *[Tirmidhi, Daarimi]*

mmm

وعن أنس عن النبي صلى الله عليه و سلم : " من أراد أن ينام على فراشه فنام على يمينه ثم قرأ مائة مرة (قل هو الله أحد) إذا كان يوم القيامة يقول له الرب : يا عبدي ادخل على يمينك الجنة " . رواه الترمذي

310. Hadhrat Anas narrates that Rasulullaah said, "he who intends to sleep on his bed, then he lies on his right and recites 100 times (قل هو الله أحد), then on the Day of Qiyaamat Allaah will say to him that O My servant, enter Jannah on your right." *[Tirmidhi]*

mmm

وعن أبي هريرة أن النبي صلى الله عليه و سلم سمع رجلا يقرأ (قل هو الله أحد)
فقال : " وجبت " قلت : وما وجبت ؟ قال : " الجنة " . رواه مالك والترمذي والنسائي

311. Hadhrat Abu Hurayrah narrates that (one time) Rasulullaah heard a person reciting (قل هو الله أحد) and he said, "It has become compulsory for him." I said, "What has become compulsory?" He replied, "Jannah." *[Maalik, Tirmidhi, Nasa'i]*

mmm

Virtues of Surah Kaafiroon

وعن فروة بن نوفل عن أبيه : أنه قال : يا رسول الله علمني شيئا أقوله إذا أويت إلى فراشي . فقال : " اقرأ (قل يا أيها الكافرون) فإنها براءة من الشرك " . رواه الترمذي وأبو داود والدارمي

312. Hadhrat Farqah bin Nawfal narrates from his father that he said to Rasulullaah , "O Rasul of Allaah, teach

me something that I could recite before going to bed (i.e. before sleeping)?" Rasulullaah said, "Recite (قل يا أيها الكافرون) because this Surah is freedom from polytheism (therefore recite it and sleep, then you will sleep pure from polytheism and if you die, you will die upon Tauheed)."

[Tirmidhi, Abu Dawud, Daarimi]

mmm

Virtues of the 3 Quls

وعن عقبة بن عامر قال : بينا أنا سير مع رسول الله صلى الله عليه و سلم بين الجحفة والأبواء إذ غشيتنا ريح وظلمة شديدة فجعل رسول الله صلى الله عليه و سلم يعوذ ب (أعوذ برب الفلق) و (أعوذ برب الناس) ويقول : " يا عقبة تعوذ بهما فما تعوذ متعوذ بمثلهما " . رواه أبو داود

313. Hadhrat Uqbah bin Aamir says that (once) when we were going with Rasulullaah to Juhfah and Abwa (two places between Makkah and Madinah), then suddenly there was a severe wind and intense darkness that covered us. Subsequently, Rasulullaah began seeking protection through (قل أعوذ برب الفلق) and (قل أعوذ برب الناس). (i.e. he began reciting these Surahs) and also said to me, "Uqbah, seek protection through these two Surahs because no one seeking protection has sought protection through something similar to these two Surahs." *[Abu Dawud]*

mmm

وعن عبد الله بن خبيب قال : خرجنا في ليلة مطر وظلمة شديدة نطلب رسول الله صلى الله عليه و سلم فأدركناه فقال : " قل " . قلت ما أقول ؟ قال : " (قل هو الله أحد) والمعوذتين حين تصبح وحين تمسي ثلاث مرات تكفيك من كل شيء " . رواه الترمذي وأبو داود والنسائي

314. Hadhrat Abdullaah bin Khubayb narrates that we left in search of Rasulullaah at night when there was a severe wind and rain. (i.e. he left to go somewhere and we left to look for him so that we could be with him). Subsequently, we found him. He said at the time, "Read." I said, "What should i read?" He said, "Recite (قل هو الله أحد), (قل أعوذ برب الفلق) and (قل أعوذ برب الناس) thrice morning and evening, it will suffice for you for everything (i.e. it will push away every calamity and difficulty)." *[Tirmidhi, Abu Dawud, Nasa'i]*

mmm

وعن عقبة بن عامر قال : قلت يا رسول الله اقرأ سورة (هود) أو سورة (يوسف) ؟ قال : " لن تقرأ شيئا أبلغ عند الله من (قل أعوذ برب الفلق) رواه أحمد والنسائي والدارمي

315. Hadhrat Uqbah bin Aamir narrates that I said, "O Rasul of Allaah, shall I recite Surah Hud or Surah Yusuf? (in order to seek protection and to be saved from evil) Rasulullaah said, "You can never read something that is more complete than (قل أعوذ برب الفلق) and (قل أعوذ برب الناس) in the sight of Allaah." *[Ahmad, Nasa'i, Daarimi]*

Practice upon the Qur'aan

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " أعربوا القرآن واتبعوا غرائبه وغرائبه فرائضه وحدوده " . رواه البيهقي في شعب الإيمان

316. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Explain the meaning of the Qur'aan and follow its Gharaa'ib. Its Gharaa'ib is the Faraa'idh and its Hudood." [Faraa'idh refers to its commands and Hudood refers to its prohibitions]. *[Bayhaqi]*

mmm

Recitation of the Qur'aan is better than other Azkaar

وعن عائشة رضي الله عنها : أن النبي صلى الله عليه و سلم قال : " قراءة القرآن في الصلاة أفضل من قراءة القرآن في غير الصلاة وقراءة القرآن في غير الصلاة افضل من التسبيح والتكبير والتسبيح أفضل من الصدقة والصدقة أفضل من الصوم والصوم جنة من النار " . رواه البيهقي في شعب الإيمان

317. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, "It is more virtuous to recite the Qur'aan in Salaah than it is to recite out of Salaah and reciting the Qur'aan out of Salaah is more rewarding than Tasbeeh and Takbeer and Tasbeeh carries more reward than Sadaqah and Sadaqah carries more reward than fasting and fasting is a shield from the fire." *[Bayhaqi]*

mmm

The reward for reciting the Qur'aan from memory and looking inside

وعن عثمان بن عبد الله بن أوس الثقفي عن جده قال : قال رسول الله صلى الله عليه و سلم : " قراءة الرجل القرآن في غير المصحف ألف درجة وقراءته في المصحف تضعف عل ذلك إلى ألفي درجة " . رواه البيهقي في شعب الإيمان

318. Hadhrat Uthmaan bin Abdullaah bin Aus Thaqafi narrates from his grandfather (Hadhrat Aus) that he said that Rasulullaah said, "A person reciting without the Qur'aan (i.e. from memory) holds a status of 1000 stages and the reward for looking into the Qur'aan and reciting holds a status of 2000." *[Bayhaqi]*

mmm

How is the rust of the hearts removed?

وعن ابن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه و سلم : " إن هذه القلوب تصدأ كما يصدأ الحديد إذا أصابه الماء " . قيل يا رسول الله وما جلاؤها ؟ قال : " كثرة ذكر الموت وتلاوة القرآن " . روى البيهقي الأحاديث الأربعة في شعب الإيمان

319. Hadhrat Ibn Umar narrates that Rasulullaah said, "Remember, the heart gets rusted like how iron does when water touches it." It was said, "O Rasul of Allaah, what is the means of removing it and purifying it?" Rasulullaah said, "Remembering death in abundance and recitation of the Qur'aan." *[Bayhaqi]*

mmm

A great Surah, great verse and beloved verses

وعن أيفع بن عبد الكلاعي قال : قال رجل : يا رسول الله أي سورة القرآن أعظم ؟ قال : (قل هو الله أحد) قال : فأي آية في القرآن أعظم ؟ قال : آية الكرسي (الله لا إله إلا هو الحي القيوم) قال : فأي آية يا نبي الله تحب أن تصيبك وأمتك ؟ قال : " خاتمة سورة البقرة فإنها من خزائن رحمة الله تعالى من تحت عرشه أعطاها هذه الأمة لم تترك خيرا من يخر الدنيا والآخرة إلا اشتملت عليه " . رواه الدارمي

320. Hadhrat Ayfa' bin Abdkala'i ؓ narrates that one person said to (Rasulullaah ﷺ), "O Rasul of Allaah, which is the greatest Surah in the Qur'aan?" He replied, "(قل هو الله أحد)" He said, "Which is the greatest verse in the Qur'aan?" He replied, "Aayatul Kursi." (الله لا إله إلا هو الحي القيوم) He said, "O Rasul of Allaah, which is the verse regarding which you like that its (reward and benefit) reaches you and your Ummah?" Rasulullaah ﷺ said, "The last part of Surah Baqarah, indeed it is from the treasures of the mercy of Allaah and it has come down from below the 'Arsh and Allaah has given it to this Ummah and it entails all the goodness of this world and the Aakhirat." *[Tirmidhi]*

mmm

Surah Faatiha is a cure for all illnesses

وعن عبد الملك بن عمير مرسلا قال : قال رسول الله صلى الله عليه و سلم : " في فاتحة الكتاب شفاء من كل داء " . رواه الدارمي والبيهقي في شعب الإيمان

321. Hadhrat Abdul Malik bin Umayr narrates in Mursal form that Rasulullaah ﷺ said, "Surah Faatiha is a cure for all illnesses." *[Daarimi, Bayhaqi]*

mmm

The virtue of the last section (Ruku) of Surah Aal Imraan

وعن عثمان بن عفان رضي الله عنه قال : من قرأ آخر آل عمران في ليلة كتب له قيام ليلة . رواه الدارمي

322. Hadhrat Uthmaan bin Affaan narrates that whichever person recites the last portion of Surah Aal Imraan (the last section), the reward for standing in worship at night is written for him." *[Daarimi]*

mmm

The virtue of Surah Aal Imraan

وعن مكحول قال : من قرأ سورة آل عمران يوم الجمعة صلت عليه الملائكة إلى الليل . رواه الدارمي

323. Hadhrat Makhool narrates that whosoever recites Surah Aal Imraan on Friday, the angels will make Du'aa' and seek forgiveness for him until the night." *[Daarimi]*

The virtue of the last 2 verses of Surah Baqarah

وعن جبير بن نفير رضي الله عنه أن رسول الله صلى الله عليه و سلم قال : " إن الله ختم سورة البقرة بآيتين أعطيتهما من كنزه الذي تحت العرش فتعلموهن وعلموهن نساءكم فإنها صلاة وقربان ودعاء " . رواه الدرامي مرسلا

324. Hadhrat Jubayr bin Nufayr narrates that Rasulullaah said, "Allaah completed Surah Baqarah upon two verses. I have been given them from His treasure that is below the 'Arsh. Therefore learn these verses and teach them

to your women because these verses are mercy and a means of attaining closeness to Allaah and a Du'aa (to attain all goodness in this world and in the Aakhirat)."

[Daarimi]

mmm

Recite Surah Hud and Surah Kahf on Fridays

وعن كعب رضي الله عنه أن رسول الله صلى الله عليه و سلم قال : " اقرؤوا سورة هود يوم الجمعة " . رواه الدرامي مرسلا

325. Hadhrat Ka'b narrates that Rasulullaah said, "Recite Surah Hud on Fridays." *[Daarimi]*

mmm

وعن أبي سعيد رضي الله عنه أن النبي صلى الله عليه و سلم قال : " من قرأ سورة الكهف في يوم الجمعة أضاء له النور ما بين الجمعتين " . رواه البيهقي في الدعوات الكبير

326. Hadhrat Abu Sa'eed narrates that Rasulullaah said, "He who recites Surah Kahf on Fridays, for him (i.e. in his heart) there will be a light (of Imaan and guidance) that remains enlightened till the next Friday." *[Bayhaqi]*

mmm

Virtues of Surah Sajdah and Surah Mulk

وعن خالد بن معدان قال : اقرؤوا المنجية وهي (آلم تنزيل) فإن بلغني أن رجلا كان يقرؤها ما يقرأ شيئا غيرها وكان كثير الخطايا فنشرت جناحها عليه قالت :

رب اغفر له فإنه كان يكثر قراءتي فشفعها الرب تعالى فيه وقال : اكتبوا له بكل خطيئة حسنة وارفعوا له درجة " . وقال أيضا : " إنها تجادل عن صاحبها في القبر تقول : اللهم إن كنت من كتابك فشفعني فيه وإن لم أكن من كتابك فامحني عنه وإنها تكون كالطير تجعل جناحها عليه فتشفع له فتمنعه من عذاب القبر " وقال في (تبارك) مثله . وكان خالد لا يبيت حتى يقرأهما . وقال طاووس : فضلتا على كل سورة في القرآن بستين حسنة . رواه الدارمي

327. Hadhrat Khalid bin Ma'daan narrates that he said (in the beginning part of the night) that recite this Surah which grants salvation from punishment (of the grave and Hashr) and that is Surah Alif Laam Meem Tanzeel because it has reached me that there was a person who used to recite this Surah. He never used to recite anything but this Surah (i.e. he did not recite anything else but this Surah as a habitual incantation) and this person was a great sinner. Subsequently, when he passed away then this Surah spread its wings over him and said, 'O my Rabb, forgive this person because he used to recite me in abundance.' Allaah accepted the intercession of this Surah in favour of the person and commanded (the angels) to write good deeds in place of his bad deeds (in his book of deeds) and to raise his status. Hadhrat Khaalid also says that 'Indeed this Surah will argue in the grave on behalf of its recite and it says, 'O my Ilaah, if I am from Your book, then accept my intercession in favour of him and if I am not from Your book then wipe me out from it.' Hadhrat Khaalid also says, "This Surah (in the grave) will come like a bird, it will spread its wings over the person and intercede (before Allaah) and it will save him from the punishment of the grave." Hadhrat Khaalid also said regarding Surah Mulk (i.e. the effect and blessings of this Surah) and Hadhrat Khaalid never slept without reciting these Surahs. Hadhrat Ta'us says that these two Surahs have been given 60 rewards over every other Surah of the Qur'aan." ***[Daarimi]***

mmm

Recite Surah Yaaseen at the beginning of the day and near the dead

وعن عطاء بن أبي رباح قال : بلغني أن رسول الله صلى الله عليه و سلم قال : " من قرأ (يس) في صدر النهار قضيت حوائجه " رواه الدارمي مرسلا

328. Hadhrat Ata bin Abi Rabaah says that this Hadith reached me that Rasulullaah said, "He who recites Surah Yaaseen in the beginning of the day, his (worldly and religious) needs will be fulfilled." *[Daarimi]*

mmm

وعن معقل بن يسار المزني رضي الله عنه أن النبي صلى الله عليه و سلم قال : " من قرأ (يس) ابتغاء وجه الله تعالى غفر له ما تقدم من ذنبه فاقرؤوها عند موتاكم " . رواه البيهقي في شعب الإيمان

329. Hadhrat Ma'qal bin Yasaar Muzani narrates that Rasulullaah said, "The one who recites Surah Yaaseen for the pleasure of Allaah , his past sins are forgiven. Therefore recite this Surah upon your deceased (i.e. those who are about to die or at the grave)." *[Bayhaqi]*

mmm

Virtues of Surah Baqarah and Mufassalaat

وعن عبد الله بن مسعود أنه قال : إن لكل شيء سناما وإن سنام القرآن سورة البقرة وإن لكل شيء لبابا وإن لباب القرآن المفصل . رواه الدارمي

330. Hadhrat Abdullaah bin Mas'ood narrates that everything has a high point and the high point of the Qur'aan

is Surah Baqarah and everything has a summary (attainment of objective) and the summary of the Qur'aan is the Mufassalaat (i.e. from Surah Hujuraat to the end of the Qur'aan is the summary of the Qur'aan)." *[Daarimi]*

mmm

Virtue of Surah Rahmaan

وعن علي رضي الله عنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " لكل شيء عروس وعروس القرآن الرحمن " . رواه البيهقي في شعب الإيمان

331. Hadhrat Ali narrates that Rasulullaah said that everything has a beauty and the beauty of the Qur'aan is Surah Rahmaan." *[Bayhaqi]*

mmm

Specialties of Surah Waaqi'ah

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " من قرأ سورة الواقعة في كل ليلة لم تصبه فاقة ابدا " . وكان ابن مسعود يأمر بناته يقرأن بها في كل ليلة . رواه البيهقي في شعب الإيمان

332. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "He who recites Surah Waaqi'ah every night, poverty will never afflict him." Hadhrat Ibn Mas'ood used to command his daughters to recite this Surah every night.

[Bayhaqi]

mmm

Virtue of Surah A'la

وعن علي رضي الله عنه قال : " كان رسول الله صلى الله عليه و سلم يجب هذه السورة (سبح اسم ربك الأعلى) رواه أحمد

333. Hadhrat Ali narrates that Rasulullaah had a lot of love for this Surah (سبح اسم ربك الأعلى). *[Ahmad]*

A very comprehensive Surah

وعن عبد الله بن عمرو قال : أتى رجل النبي صلى الله عليه و سلم فقال أقرئني يا رسول الله فقال : " اقرأ ثلاثا من ذوات (الر) فقال : كبرت سني واشتد قلبي وغلظ لساني قال : " فاقرأ ثلاثا من ذوات (حم) فقال مثل مقالته . قال الرجل : يا رسول الله أقرئني سورة جامعة فأقرأه رسول الله صلى الله عليه و سلم (إذا زلزلت الأرض) حتى فرغ منها فقال الرجل : والذي بعثك بالحق لا أزيد عليها أبدا ثم أدبر الرجل فقال رسول الله صلى الله عليه و سلم أفلح الرويجل " مرتين . رواه أحمد وأبو داود

334. Hadhrat Abdullaah bin Amr narrates that a person came to Rasulullaah and said, "O Rasul of Allaah, teach me." He said, "Recite the Surahs of the Qur'aan that begin with (الر), they are 3." He said, "I have become old and my heart has hardened (i.e. forgetfulness overpowers my heart), moreover, my tongue is fat (i.e. lengthy Surahs cannot be read by me easily)" Rasulullaah said, "If you cannot recite these Surahs, then recite three Surahs that begin with (حم) (because they are shorter compared to the others)." The person then said the same thing, "O Rasul of Allaah, teach me a comprehensive Surah (i.e. tell me of such a Surah which is comprehensive)." Subsequently, Rasulullaah taught him Surah Zilzaal. When he completed teaching him the entire Surah, the person said, "By the being who sent you with the truth, I shall not exaggerate in practicing upon it." The person then turned and Rasulullaah said, "This person

has attained the objective." He said this twice. *[Ahmad, Abu Dawud]*

mmm

Recite Surah Takaathur daily

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " ألا يستطيع أحدكم أن يقرأ ألف آية في كل يوم ؟ " قالوا : ومن يستطيع أن يقرأ ألف آية في كل يوم ؟ قال : " أما يستطيع أحدكم أن يقرأ : (ألهاكم التكاثر) ؟) رواه البيهقي في شعب الإيمان

335. Hadhrat Ibn Umar narrates that Rasulullaah said, "Is not any of you able to recite 1000 verses daily." The companions said, "Who is able to recite 1000 verses daily?" Rasulullaah said, "Does anyone not have the ability to recite (ألهاكم التكاثر) daily?" *[Bayhaqi]*

mmm

Recite Surah Ikhlaas in abundance

وعن سعيد بن المسيب مرسلا عن النبي صلى الله عليه و سلم قال : " من قرأ (قل هو الله أحد) عشر مرات بني له بها قصر في الجنة ومن قرأ عشرين مرة بني له بها قصران في الجنة ومن قرأها ثلاثين مرة بني له بها ثلاثة قصور في الجنة " . فقال عمر بن الخطاب رضي الله عنه : والله يا رسول الله إذا لنكثرن قصورنا . فقال رسول الله صلى الله عليه و سلم : " الله أوسع من ذلك " . رواه الدارمي

336. Hadhrat Sa'eed bin Musayyib narrates in Mursal form that Rasulullaah said, "He who recites (قل هو الله أحد) ten times, a palace is built in Jannah and the one who

recites it 20 times, then two palaces are built in Jannah on account of it and the one who recites it 30 times, three palaces are built in Jannah for him on account of it." (Hearing this glad tiding from Rasulullaah) Hadhrat Umar bin al Khattaab said, "By Allaah, O Rasul of Allaah, then we shall build many palaces for us in Jannah." (i.e. when this is the blessing and reward of reciting this Surah, then we shall recite this Surah in abundance so that on account of it many palaces can be built for us in Jannah)." Rasulullaah said, "Allaah has much more than that." (i.e. the virtue of this Surah and its reward is very great and wide therefore do not be surprised at this glad tiding, but strive to attain it). *[Daarimi]*

mmm

Recite the Qur'aan as much as possible

وعن الحسن مرسلا : أن النبي صلى الله عليه و سلم قال : " من قرأ في ليلة مائة آية لم يحاجه القرآن تلك الليلة ومن قرأ في ليلة مائتي آية كتب له قنوت ليلة ومن قرأ في ليلة خمسمائة إلى الألف أصبح وله قنطار من الأجر " . قالوا : وما القنطار ؟ قال : " اثنا عشر ألفا " . رواه الدرامي

337. Hadhrat Hasan Basri narrates in Mursal form that Rasulullaah said, "He who recites 100 verses at night, the Qur'aan will not argue with him that night and the one who recites 200 verses, the reward for worshipping the night is written for him and the one who recites from 500 to 1000 verses at night, he will be in the morning in the condition that reward equal to a Qintaar will be given to him." The companions asked, "What is a Qintaar?" Rasulullaah said, "12000 (Dirhams or Dinaars)." *[Daarimi]*

mmm

Etiquettes of the Qur’aan

Look after the Qur’aan

عن أبي موسى الأشعري رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : "تعاهدوا القرآن فوالذي نفسي بيده لهو أشد تفصيا من الإبل في عقلها " (متفق عليه)

338. Hadhrat Abu Musa Ash’ari narrates that Rasulullaah said, “Look after the Qur’aan (i.e. recite it abundantly), by the being in whose control my life is, the Qur’aan leaves the bosoms as quicker than a camel leaves its rope.” *[Bukhari, Muslim]*

mmm

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " بئس مالأحدهم أن يقول : نسيت آية كيت وكيت بل نسي واستذكروا القرآن فإنه أشد تفصيا من صدور الرجال من النعم " . متفق عليه . وزاد مسلم : " بعقلها " (متفق عليه)

339. Hadhrat Ibn Mas’ood narrates that Rasulullaah said, “This statement of a person is bad, ‘I forgot a particular verse’ in fact he should say ‘I was made to forget’ and continue learning the Qur’aan because it leaves the bosoms

of people quicker than animals (from their ropes).” *[Bukhari, Muslim]*

The example of the Haafiz of the Qur’aan

وعن ابن عمر أن النبي صلى الله عليه و سلم قال : " إنما مثل صاحب القرآن كمثل صاحب الإبل المعقلة إن عاهد عليها أمسكها وإن أطلقها ذهبت "

340. Hadhrat Ibn Umar narrates that Rasulullaah said, “The example of a person of the Qur’aan (one who learns the Qur’aan) is like the owner of a tied camel, if he watches the animal then it remains tied and if he leaves it, it will go.” (Similarly, if a person does not continuously recite the Qur’aan then the Qur’aan will leave his bosom). *[Bukhari, Muslim]*

mmm

Until when should a person recite the Qur’aan?

وعن جندب بن عبد الله قال : قال رسول الله صلى الله عليه و سلم : " اقرؤوا القرآن ما ائتلفت عليه قلوبكم فإذا اختلفتم فقوموا عنه " (متفق عليه)

341. Hadhrat Jundub bin Abdullaah narrates that Rasulullaah said, “Recite the Qur’aan for as long as your heart desires and when you tire then stand up.” (i.e. stop reciting). *[Bukhari, Muslim]*

mmm

How was the recitation of Rasulullaah ?

وعن قتادة قال : سئل أنس : كيف كانت قراءة النبي صلى الله عليه و سلم فقال : كانت مدا مدا ثم قرأ : بسم الله الرحمن الرحيم يمد ببسم الله ويمد بالرحمن ويمد بالرحيم . رواه البخاري

342. Hadhrat Qatadah explains that Hadhrat Anas was asked that how was the recitation of Rasulullaah ? Hadhrat Anas said, "His recitation was slow." Then Hadhrat Anas recited Tasmiyah in such a way that he made Madd in 'Bismillaah', he made Madd in 'Rahmaan' and Madd in 'Raheem'. *[Bukhari]*

mmm

Recite the Qur'aan with a good voice

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ما أذن الله لشيء ما أذن لنبي يتغنى بالقرآن " (متفق عليه)

343. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Allaah does not listen to any voice just as (with the pleasure) He hears the voice of a Nabi reciting the Qur'aan in a good voice." *[Bukhari, Muslim]*

mmm

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ما أذن الله لشيء ما أذن لنبي حسن الصوت بالقرآن يجهر به " (متفق عليه)

344. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Allaah does not love anything just as He loves a Nabi reciting the Qur'aan, when the Nabi recites the Qur'aan in a loud voice." *[Bukhari, Muslim]*

mmm

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ليس منا من لم يتغن بالقرآن " . رواه البخاري

345. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “He is not of us who does not recite the Qur’aan with a good voice.” *[Bukhari]*

mmm

Listening to the Qur’aan from others

وعن عبد الله بن مسعود قال : قال لي رسول الله صلى الله عليه و سلم وهو على المنبر : " اقرأ علي " . قلت : أقرا عليك وعليك أنزل ؟ قال : " إني أحب أن أسمعه من غيري " . فقرأت سورة النساء حتى أتيت إلى هذه الآية (فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا) قال : " حسبك الآن " . فالتفت إليه فإذا عيناه تذرفان

346. Hadhrat Abdullaah bin Mas’ood narrates that (one day) when Rasulullaah was on the pulpit said, “ Recite the Noble Qur’aan to me.” I said, “Shall I recite the Qur’an before you, when the Qur’aan is revealed upon you?” Rasulullaah said, “I like that I hear the Qur’aan from someone else.” Hadhrat Ibn Mas’ood says, “Subsequently, I began reciting Surah Nisaa’ until I reached the verse (فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا) ‘How will it be when We shall bring forth a witness from every nation and call you to be a witness over all of them?’ Rasulullaah said, “Stop now.” Then when I looked to him, there were tears flowing from his eyes.” *[Bukhari, Muslim]*

mmm

The status and rank of the reciter

وعن أنس قال : قال رسول الله صلى الله عليه و سلم لأبي بن كعب : " إن الله أمرني أن أقرأ عليك القرآن " قال : آلله سماني لك ؟ قال : " نعم " . قال : وقد ذكرت عند رب العالمين ؟ قال : " نعم " . فذرفت عيناه . وفي رواية : " إن الله أمرني أن أقرأ عليك (لم يكن الذين كفروا) قال : وسماني ؟ قال : " نعم " . فبكى (متفق عليه)

347. Hadhrat Anas narrates that (one day) Rasulullaah said to Hadhrat Ubayy bin Ka'b , "Allaah commanded me to recite the Qur'aan before you." Hadhrat Ubayy said, "Did Allaah take my name before you?" Rasulullaah said, "Yes." Hadhrat Ubayy said, "I was mentioned by the Rabb of the worlds?" Rasulullaah said, "Yes."(The moment he heard this) tears flowed from the eyes of Hadhrat Ubayy. In one narration it states that Rasulullaah said to Hadhrat Ubayy, "Allaah has commanded me to recite (لم يكن الذين كفروا) before you." Hadhrat Ubayy said, "Did Allaah take my name?" Rasulullaah said, "Yes."(The moment he heard this) Hadhrat Ubayy began crying. *[Bukhari, Muslim]*

mmm

Do not take the Qur'aan to such a place where it will be disrespected

وعن ابن عمر قال : نهى رسول الله صلى الله عليه و سلم أن يسافر بالقرآن إلى أرض العدو . متفق عليه . وفي رواية لمسلم : " لا تسافروا بالقرآن فإني لا آمن أن يناله العدو "(متفق عليه)

348. Hadhrat Ibn Umar narrates that Rasulullaah forbade from taking the Qur'aan on journey to the land of the enemy. *[Bukhari, Muslim]* in one narration of Muslim it states that do not undertake a journey with the Qur'aan for I do not have peace of mind whether it will fall into the hands of the enemy (as they will dishonour it).

mmm

Glad tidings for the poor emigrants

عن أبي سعيد الخدري قال : جلست في عصابة من ضعفاء المهاجرين وإن بعضهم ليستتر ببعض من العري وقارئ يقرأ علينا إذ جاء رسول الله صلى الله عليه و سلم فقام علينا فلما قام رسول الله صلى الله عليه و سلم سكت القارئ فسلم ثم قال : " ما كنتم تصنعون ؟ " قلنا : كنا نستمع إلى كتاب الله قال فقال : " الحمد لله الذي جعل من أمتي من أمرت أن أصبر نفسي معهم " . قال فجلس وسطنا ليعدل بنفسه فينا ثم قال بيده هكذا فتحلقوا وبرزت وجوههم له فقال : " أبشروا يا معشر صعاليك المهاجرين بالنور التام يوم القيامة تدخلون الجنة قبل أغنياء الناس بنصف يوم وذاك خمسمائة سنة " . رواه أبو داود --

349. Hadhrat Abu Sa’eed Khudri narrates that (one day) I was sitting among a group of poor emigrants (i.e. the companions of the Suffah) and because of being naked, they were shielding themselves through their companions and a person was reciting the Qur’aan in front of us when suddenly Rasulullaah suddenly came and stood amongst us. When the reciter saw Rasulullaah , he kept quiet. He greeted us and said, “What were you doing?” We said, “We were listening to the book of Allaah.” Rasulullaah said, “All praise is due to Allaah Who created such people in my Ummah regarding whom I have been commanded to sit with them.” The narrator says that (saying this) Rasulullaah sat amongst us (i.e. he did not sit at the side of anybody) so that his relationship would be equal with all of us. **He then indicated with his hand (that make a circle and sit).** Subsequently, everyone made a circle and sat and he faced them all. After this he said, “O poor group of emigrants, take the glad tidings that on the Day of Qiyaamat you will have complete light and you will enter Jannah half a day before the wealthy class and this half a day equals five hundred years.” *[Abu Dawud]*

mmm

Beautify the Qur’aan with your voice

وعن البراء بن عازب قال : قال رسول الله صلى الله عليه و سلم : " زينوا القرآن بأصواتكم " . رواه أحمد وأبو داود وابن ماجه والدارمي

350. Hadhrat Bara’ bin Aazib narrates that Rasulullaah said, “Beautify the Qur’aan with your voices.”
[Ahmad, Abu Dawud, Ibn Maajah, Daarimi]

mmm

Warning for forgetting the Qur’aan

وعن سعد بن عبادة قال : قال رسول الله صلى الله عليه و سلم : " ما من امرئ يقرأ القرآن ثم ينساه إلا لقي الله يوم القيامة أجذم " . رواه أبو داود والدارمي

351. Hadhrat Sa’d bin Ubaadah narrates that Rasulullaah said, “The person who learns the Qur’aan and then forgets it, on the Day of Qiyaamat he will meet Allaah in such a condition that his hands will be cut off.”
[Abu Dawud, Tirmidhi]

mmm

Recite the Qur’aan with understanding

وعن عبد الله بن عمرو أن رسول الله صلى الله عليه و سلم قال : " لم يفقه من قرأ القرآن في أقل من ثلاث " . رواه الترمذي وأبو داود والدارمي

352. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “The person who recites the Qur’aan in less than three nights has not understood the Qur’aan (properly).” *[Tirmidhi, Abu Dawud, Daarimi]*

mmm

The example of the one who recites the Qur'aan in a loud and soft voice

وعن عقبة بن عامر قال : قال رسول الله صلى الله عليه و سلم : " الجاهر بالقرآن كالجاهر بالصدقة ولامسر بالقرآن كالمسر بالصدقة " . رواه الترمذي وأبو داود والنسائي

353. Hadhrat Uqbah bin Aamir narrates that Rasulullaah said, "The one who recites the Qur'aan aloud is like the one who gives charity openly and the one who recites softly is like the one who gives charity quietly."

[Tirmidhi, Abu Dawud, Nasa'i]

mmm

The meaning of believing in the Qur'aan

وعن صهيب قال : قال رسول الله صلى الله عليه و سلم : " ما آمن بالقرآن من استحل محارمه " . رواه الترمذي وقال : هذا حديث ليس إسناده بالقوي

354. Hadhrat Suhayb narrates that Rasulullaah said, "The person who takes the forbidden as permitted has not believed in the Qur'aan." *[Tirmidhi]*

mmm

How did Rasulullaah recite the Qur'aan?

وعن الليث بن سعد عن ابن أبي مليكة عن يعلى بن مملك أنه سأل أم سلمة عن قراءة النبي صلى الله عليه و سلم فإذا هي تنعت قراءة مفسرة حرفا حرفا . رواه الترمذي وأبو داود والنسائي

355. Hadhrat Ya'la bin Mamlak narrates that Umm al Mu'minin Hadhrat Umm e Salamah radhiyallaahu anha was asked about the recitation of Rasulullaah that how did he recite the Qur'aan. Hadhrat Umm e Salamah radhiyallaahu anha explained the recitation of Rasulullaah to be very clear, each letter distinct." *[Tirmidhi, Abu Dawud, Nasa'i]*

mmm

وعن ابن جريج عن ابن أبي مليكة عن أم سلمة قالت : كان رسول الله صلى الله عليه و سلم يقطع قراءته يقول : الحمد لله رب العالمين ثم يقف ثم يقول : الرحمن الرحيم ثم يقف . رواه الترمذي

356. Hadhrat Umm e Salamah radhiyallaahu anha narrates that Rasulullaah used to recite slowly, reciting (الحمد لله رب العالمين), then pausing, then (الرحمن الرحيم) and pausing. *[Tirmidhi]*

mmm

The command for concentration and devotion when reciting the Qur'aan

عن جابر قال : خرج علينا رسول الله صلى الله عليه و سلم ونحن نقرأ القرآن وفينا الأعرابي والأعجمي قال : " اقرؤوا فكل حسن وسيجيء أقوام يقيمونه كما يقام القدح يتعجلونه ولا يتأجلونه " . رواه أبو داود والبيهقي في شعب الإيمان

357. Hadhrat Jaabir narrates that (one day) Rasulullaah came to us and we were reciting the Qur'aan and Bedouins were amongst us as well as Non Arabs. He said to us, "Read, each of you read well (remember) soon such a group will be born who will straighten the Qur'aan like you straighten the arrow and they will want reward for it quickly (in the world), they will leave nothing for the Aakhirat." *[Abu Dawud, Bayhaqi]*

mmm

Recite the Qur'aan like the Arabs

وعن حذيفة قال : قال رسول الله صلى الله عليه و سلم : " اقرؤوا القرآن بلحون العرب وأصواتها وإياكم ولحون أهل العشق ولحون أهل الكتابين وسيجي بعدي قوم يرجعون بالقرآن ترجع الغناء والنوح لا يجاوز حناجرهم مفتونة قلوبهم وقلوب الذين يعجبهم شأنهم " . رواه البيهقي في شعب الإيمان

358. Hadhrat Hudhayfah narrates that Rasulullaah said, "Recite the Qur'aan like the Arabs and according to their voice. Stay away from reciting like the lovers and the people of the book. After me, such a group will be born whose individuals will recite the Qur'aan like the sound of wailing, their condition will be that their Qur'aan will not go beyond their throats (i.e. their recitation will not be accepted). Moreover, their hearts and the hearts of those who listen to them and get happy will get involved in fitnah."

[Bayhaqi, Razeen]

mmm

The beauty of the Qur'aan increases with a beautiful voice

وعن البراء بن عازب رضي الله عنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " حسنوا القرآن بأصواتكم فإن الصوت الحسن يزيد القرآن حسنا " . رواه الدارمي

359. Hadhrat Bara bin Aazib narrates that he heard Rasulullaah saying, "Recite the Qur'aan in a beautiful voice because a good voice increases the beauty of the Qur'aan." *[Daarimi]*

mmm

Recite the Qur'aan with the fear of Allaah

وعن طاووس مرسلا قال : سئل النبي صلى الله عليه و سلم : أي الناس أحسن صوتا للقرآن ؟ وأحسن قراءة ؟ قال : " من إذا سمعته يقرأ أرأيت أنه يخشى الله " . قال طاووس : وكان طلق كذلك . رواه الدارمي

360. Hadhrat Ta'us narrates in Mursal form that Rasulullaah was asked that regarding recitation of the Qur'aan, who is the one with the best voice and in recitation also (in terms of pronouncing the words) who is the best? Rasulullaah said, "The person who when you hear him reciting you think that he fears Allaah." Hadhrat Ta'us says that this was in Hadhrat Talq (that when he recited it would be felt that the fear of Allaah has overpowered him)."

[Daarimi]

mmm

Etiquettes of the Qur'aan

وعن عبيدة المليكي وكانت له صحبة قال : قال رسول الله صلى الله عليه و سلم : " يا أهل القرآن لا تتوسدوا القرآن واتلوه حق تلاوته من آناء الليل والنهار وأفشوه وتغنوه وتدبروا ما فيه لعلكم تفلحون ولا تعجلوا ثوابه فإن له ثوابا " . رواه البيهقي في شعب الإيمان

361. Hadhrat Ubaydah Mulayki - a companion of Rasulullaah - says that Rasulullaah said, "O people of the Qur'aan, do not make the Qur'aan a pillow (i.e. do not be negligent of its recitation and its rights) and recite it day and night according to its right of recitation and spread the Qur'aan (i.e. make its teachings general) recite it in a good voice and ponder over it so that your objective is attained (Aakhirat) and do not hurry in attaining its reward (i.e. do not strive to get recompense in this world) because there is greater reward in the Aakhirat." *[Bayhaqi]*

mmm

Different Qira'ats and compiling the Qur'aan

The Qur'aan was revealed in seven modes

وعن عمر بن الخطاب رضي الله عنه قال : سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان على غير ما أقرؤوها . وكان رسول الله صلى الله عليه و سلم أقرأنيها فكدت أن أعجل عليه ثم أمهلته حتى انصرف ثم لببته بردائه فجئت به رسول الله صلى الله عليه و سلم . فقلت يا رسول الله إني سمعت هذا يقرأ سورة الفرقان على غير ما أقرأتنيها . فقال رسول الله صلى الله عليه و سلم : أرسله اقرأ " فقرأت القراءة التي سمعته يقرأ . فقال رسول الله صلى الله عليه و سلم : "

هكذا أنزلت " . ثم قال لي : " اقرأ " . فقرأت . فقال رسول الله صلى الله عليه و سلم : " هكذا أنزلت إن القرآن أنزل على سبعة أحرف فاقرءوا ما تيسر منه " . متفق عليه . واللفظ لمسلم(متفق عليه)

362. Hadhrat Umar bin al Khattaab narrates that (one day) I heard Hishaam bin Hakeem bin Hizaam reciting Surah Furqaan different from the way that I recited it and (different from) the way Rasulullaah taught the Surah to me. I was close to turning on him (i.e. before completing the Qira'ah, I would have fought with him but) I gave him the opportunity to complete his recital. After this I place his shawl over his neck and pulled him and brought him to Rasulullaah and I said, "O Rasul of Allaah, I heard him reciting Surah Furqaan in a way different from the way you taught me." He said, "Umar, leave him." Then he said to Hishaam, "Read." Subsequently, Hishaam recited in the way I heard him reciting. (Hearing his recitation) Rasulullaah said, "This Surah was revealed in this way." Then he said to me, "Now you read." Subsequently, I recited then (hearing my recitation) he said, "This Surah was revealed in this way. **Remember, this Qur'aan was revealed in seven ways therefore read according to the way that is easy."**

[Bukhari, Muslim]

mmm

Every Qira'ah is correct

وعن ابن مسعود رضي الله عنه قال : سمعت رجلا قرأ وسمعت النبي صلى الله عليه و سلم يقرأ خلافها فجئت به النبي صلى الله عليه و سلم فأخبرته فعرفت في وجهه الكراهية فقال : " كلاكما محسن فلا تختلفوا فإن من كان قبلكم اختلفوا فهلكوا " . رواه البخاري

363. Hadhrat Ibn Mas'ood narrates that I heard a person reciting Qur'aan and I heard Rasulullaah reciting in

a way different from that person. Subsequently, I took him to Rasulullaah and explained the situation to him (that the recitation of this person is different from yours). Then I felt that (on account of my argument and difference) the signs of displeasure became apparent on his face. Anyway, Rasulullaah said, “Both of you read correctly and well. (Look) do not have differences amongst yourselves because those that passed before you were destroyed on account of having differences.” *[Bukhari]*

mmm

Three requests of Rasulullaah and three accepted Du’aas

وعن أبي بن كعب قال : كنت في المسجد فدخل رجل يصلي فقرأ قراءة أنكرتها عليه ثم دخل آخر فقرأ قراءة سوى قراءة صاحبه فلما قضينا الصلاة دخلنا جميعا على رسول الله صلى الله عليه و سلم فقلت إن هذا قرأ قراءة أنكرتها عليه ودخل آخر فقرأ سوى قراءة صاحبه فأمرهما النبي صلى الله عليه و سلم فقرآ فحسن شأنهما فسقط في نفسي من التكذيب ولا إذ كنت في الجاهلية فلما رأى رسول الله صلى الله عليه و سلم ما قد غشيني ضرب في صدري ففضت عرقا وكأنما أنظر إلى الله عز و جل فرقا فقال لي : " يا أبي أرسل إلي أن اقرأ القرآن على حرف فرددت إليه أن هون على أمتي فرد إلي الثانية اقرأه على حرفين فرددت إليه أن هون على أمتي فرد إلي الثالثة اقرأه على سبعة أحرف ولك بكل ردة رددتكها مسألة تسألنيها فقلت اللهم اغفر لأمتي اللهم اغفر لأمتي وأخرت الثالثة ليوم يرغب إلي الخلق كلهم حتى إبراهيم صلى الله عليه و سلم " . رواه مسلم

364. Hadhrat Ubayy bin Ka’b narrates that (one day) I was in the Masjid and a person came and began Salaah. He (in Salaah or after Salaah) recited such a Qira’ah (i.e. in such a tone he recited the Qur’aan) which I thought to be incorrect. Then another person came and recited different from the first person. When we all completed Salaah then we went to Rasulullaah and I said, “Hadhrat, this person recited such that I thought it incorrect. After him this second

person came and recited different from the first person.” **Hearing this, Rasulullaah commanded both of them to recite in front of him and both recited. He said that that both of them recited well and correctly.** Such a thought and whisper of belying was created in my heart that even in the days of ignorance such a doubt and whisper was not created. **When Rasulullaah saw my condition he placed his hand on my chest (so that the whispering could go away through its blessing).** Subsequently, I began sweating and out of fear my condition became such that it was as though I was looking at Allaah. After this he said to me, “Ubayy, when the Qur’aan was revealed, then through Hadhrat Jibreel a command was sent that I should recite in one way (one Qira’ah or dialect). I requested in the court of Allaah that ease should be created for my Ummah. Consequently, I was commanded to recite the Qur’aan in two ways. I requested again that my Ummah should be granted more ease. Subsequently, I was given the command to recite the Qur’aan in seven ways (i.e. in seven dialects or seven Qira’ahs) and it was also said that the number of times we commanded you, make Du’a that number of times, we shall accept. Subsequently, I made this Du’a twice, **‘O Allaah, forgive my Ummah (those who do major sins), O Allaah, forgive my Ummah (those who do minor sins) and the third Du’a I have left for the day, on the day the creation will desire from me (and will request intercession) to the extent that Hadhrat Ibraaheem will also (desire from me).”** *[Muslim]*

mmm

All Qira'ahs are equal in terms of rulings

وعن ابن عباس رضي الله عنهما قال : إن رسول الله صلى الله عليه و سلم قال : " أقرأني جبريل على حرف فراجعه فلم أزل أستزيده ويزيدني حتى انتهى إلى سبعة أحرف " . قال ابن شهاب : بلغني أن تلك السبعة الأحرف إنما هي في الأمر تكون واحدا لا تختلف في حلال ولا حرام (متفق عليه)

365. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "Hadhrat Jibreel taught me one way of recitation first, then I turned to Allaah for ease for my Ummah and I continued asking for ease. As a result of this I was continued getting ease until the ways of recitation were given to be were seven." Hadhrat Ibn Shihaab Zuhri says, "This has reached me that these seven ways of recitation are equal in terms of religious laws and matters, there can be no difference among them in terms of Halaal and Haraam."

[Bukhari, Muslim]

mmm

Every mode is sufficient

عن أبي بن كعب رضي الله عنه قال : لقي رسول الله صلى الله عليه و سلم جبريل فقال : " يا جبريل إني بعثت إلى أمة أميين منهم العجوز والشيخ الكبير والغلام والجارية والرجل الذي لم يقرأ كتابا قط قال : يا محمد إن القرآن أونزل على سبعة أحرف " . رواه الترمذي وفي رواية لأحمد وأبي داود : قال : " ليس منها إلا شاف كاف " . وفي رواية للنسائي قال : " إن جبريل وميكائيل أتياني فقعد جبريل عن يميني وميكائيل عن يساري فقال جبريل : اقرأ القرآن على حرف قال ميكائيل : استزده حتى بلغ سبعة أحرف فكل حرف شاف كاف "

366. Hadhrat Ubayy bin Ka'b narrates that Rasulullaah met Hadhrat Jibreel and said to him, "Jibreel, I have been sent to an illiterate nation. There are old women in this nation and old men. There are boys and girls and such people that have never read a single book." Hadhrat Jibreel said, "O Muhammad, the Qur'aan has been revealed in seven modes (i.e. in seven dialects or seven Qira'ahs), (therefore, recite the Qur'aan in the mode which is most easy)." *[Tirmidhi]* In the narration of Ahmad and Abu Dawud Hadhrat

Jibreel also said, "Every one of the seven ways is sufficient." In the narration of Nasa'i it is mentioned that Rasulullaah said that Jibreel and Mikaa'eel came to me. Jibreel sat on my right and Mikaa'eel sat on my left. After this Jibreel said to me, "Recite the Qur'aan in one way." Hearing this, Mikaa'eel said to me, "Request for more than one way." Subsequently, I continued asking for more and was given more until the number of Qira'ahs reached seven. Therefore, every way is sufficient."

mmm

Do not make the Qur'aan a means of begging

وعن عمران بن حصين رضي الله عنهما أنه مر على قاص يقرأ ثم يسأل . فاسترجع ثم قال : سمعت رسول الله صلى الله عليه و سلم يقول : " من قرأ القرآن فليسأل الله به فإنه سيجيء أقوام يقرؤون القرآن يسألون به الناس " . رواه أحمد والترمذي

367. It is narrated from Hadhrat Imraan bin Husayn that he passed by a story teller who would recite the Qur'aan and then beg from people. Hadhrat Imraan bin Husayn (heard this and with great difficulty) said, 'To Allaah do we belong and to Him we return'. He then said that I heard Rasulullaah saying that he who recites the Qur'aan, he should ask only Allaah through it and that time will come when people will recite the Qur'aan and through it they will stretch their hands and ask people." *[Ahmad, Tirmidhi]*

mmm

The condition of those who recite the Qur’aan for the world

عن بريدة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من قرأ القرآن يتأكل به الناس جاء يوم القيامة ووجهه عظم ليس عليه لحم " . رواه البيهقي في شعب الإيمان

368. Hadhrat Buraydah narrates that Rasulullaah said, “He who recites the Qur’aan and through it asks people for food (i.e. he makes the Qur’aan a means of attaining worldly benefit), on the Day of Qiyaamat he will come in the condition that there will only be bones on his face and no flesh.” *[Bayhaqi]*

mmm

The objective of the repeated revelation of Tasmiyah

وعن ابن عباس قال : كان رسول الله صلى الله عليه و سلم لا يعرف فصل السورة حتى ينزل عليه بسم الله الرحمن الرحيم . رواه أبو داود

369. Hadhrat Ibn Abbaas narrates that Rasulullaah was not aware of the separation point between each Surah until 'In the name of Allaah, the Beneficent, the Merciful' was not revealed." *[Abu Dawud]*

The matter of a drunkard

وعن علقمة قال : كنا بحمص فقرأ ابن مسعود سورة يوسف فقال رجل : ما هكذا أنزلت . فقال عبد الله : والله لقرأتها على عهد رسول الله صلى الله عليه و سلم فقال: " أحسنت " فبينا هو يكلمه إذ وجد منه ريح الخمر فقال : أتشرب الخمر وتكذب بالكتاب ؟ فضربه الحد (متفق عليه)

370. Hadhrat Alqamah says that we were staying in Hims (a city in Shaam). While there, Hadhrat Ibn Mas'ood once recited Surah Yusuf. A person heard his recitation and said that this Surah was not revealed in this way. Hadhrat Ibn Mas'ood said, "By Allaah, I used to recite this Surah in this way in the time of Rasulullaah and he used to hear it and say that you have recited well." This person was conversing with Hadhrat Ibn Mas'ood when suddenly Hadhrat Ibn Mas'ood got the smell of liquor from his mouth. Subsequently, Hadhrat Ibn Mas'ood said, "Do you drink?" (i.e. do you go against the Qur'aan?) and belie the (Qira'ah of the) Qur'aan? Hadhrat Hadhrat Ibn Mas'ood then got him punished (i.e. he was lashed for drinking).

[Bukhari, Muslim]

mmm

The history of compilation of the Qur'aan

وعن زيد بن ثابت قال : أرسل إلي أبو بكر رضي الله عنه مقتل أهل اليمامة . فإذا عمر بن الخطاب عنده . قال أبو بكر إن عمر أتاني فقال إن القتل قد استحر يوم اليمامة بقراء القرآن وإني أخشى إن استحر القتل بالقراء بالمواطن فيذهب كثير من القرآن وإني أرى أن تأمر بجمع القرآن قلت لعمر كيف تفعل شيئا لم يفعله رسول الله صلى الله عليه و سلم ؟ فقال عمر هذا والله خير فلم يزل عمر يراجعني فيه حتى شرح الله صدري لذلك ورأيت الذي رأى عمر قال زيد قال أبو بكر إنك رجل شاب عاقل لا نتهمك وقد كنت تكتب الوحي لرسول الله صلى الله عليه و سلم فتتبع القرآن فاجمعه فوالله لو كلفوني نقل جبل من الجبال ما كان أثقل علي مما أمرني به من جمع القرآن قال : قلت كيف تفعلون شيئا لم يفعله النبي صلى الله عليه و سلم . قال هو والله خير فلم أزل أراجعه حتى شرح الله صدري للذي شرح الله له صدر أبي بكر وعمر . فقمت فتتبعت القرآن أجمعه من العسب واللخاف وصدور الرجال حتى وجدت من سورة التوبة آيتين مع أبي خزيمة الأنصاري لم أجدها مع أحد غيره (لقد جاءكم رسول من أنفسكم) حتى خاتمة براءة . فكانت الصحف عند أبي بكر حتى توفاه الله ثم عند عمر حياته ثم عند حفصة . رواه البخاري

371. Hadhrat Zayd bin Thaabit narrates that during the days when there was a war with the people of Yamamah, it is that time when Hadhrat Abu Bakr sent a person to call me. When I came to him I saw Hadhrat Umar sitting with him. Hadhrat Abu Bakr said to me, "Umar has come to me and said, 'The martyrdom of reciters (Qurra) has become hot on the day of Yamamah (i.e. on the day of Yamamah many reciters have been martyred, therefore) I have the fear that if in different battles the Qurra are martyred in great numbers, then a major portion of the Qur'aan will be lost. Therefore, I see goodness and expedience in this that you command the Qur'aan to be compiled.'" I heard this and said to Hadhrat Umar, **"How will you do this which Rasulullaah did not do?"** Umar said, "By Allaah, in this work there is goodness and expedience." Umar continuously spoke about this matter until Allaah opened my chest for this work (of

compiling the Qur'aan) and I saw the expedience which Hadhrat Umar saw." Hadhrat Zayd says that after this Hadhrat Abu Bakr said to me, "You are an understanding young man (on account of your pious personality and good fortune, in gathering and compiling the Qur'aan, regarding lies etc) you cannot be accused. In addition, you used to write revelation for Rasulullaah . Therefore, look for the Qur'aan and gather it." Hadhrat Zayd said, "By Allaah, If you want to give me the work of moving a mountain, then it would have been easier than this work, i.e. it would have not been so hard and severe regarding compiling the Qur'aan which you are commanding me to do." Hadhrat Zayd says that in any condition, I heard the command and said to Hadhrat Abu Bakr , "How are you doing a work which Rasulullaah did not do?" Hadhrat Abu Bakr said, " By Allaah, there is goodness and expediency in this work." Hadhrat Abu Bakr continued speaking to me about this until Allaah opened my chest just as He opened the chest of Hadhrat Abu Bakr and Hadhrat Umar . Subsequently, I looked for the Qur'aan and began collecting it from the branches of date palms, from white stones and from people until I found the last portion of Surah Taubah with Abu Khuzaymah Ansaari and I did not find this portion with anyone except him. And this part is (لقد جاءكم رسول من أنفسكم) to the end of Surah Taubah. Then, the sheets (which I gathered and copied) remained with Hadhrat Abu Bakr to his demise, then after him with Hadhrat Umar until his demise, then after him with Hafsah the daughter of Hadhrat Umar ." *[Bukhari]*

mmm

The work of Hadhrat Uthmaan ﷺ

وعن أنس بن مالك : أن حذيفة بن اليمان قدم على عثمان وكان يغازي أهل الشأم في فتح إرمينية وأذربيجان مع أهل العراق فأفزع حذيفة اختلافهم في القراءة فقال حذيفة لعثمان يا أمير المؤمنين أدرك هذه الأمة قبل أن يختلفوا في الكتاب اختلاف اليهود والنصارى فأرسل عثمان إلى حفصة أن أرسلي إلينا بالصحف ننسخها في المصاحف ثم نردها إليك فأرسلت بها حفصة إلى عثمان فأمر زيد بن ثابت وعبدالله بن الزبير وسعيد بن العاص وعبدالرحمن بن الحارث بن هشام فنسخوها في المصاحف وقال عثمان للرهط القرشيين الثلاث إذا اختلفتم في شيء من القرآن فاكتبوه بلسان قريش فإنما نزل بلسانهم ففعلوا حتى إذا نسخوا الصحف في المصاحف رد عثمان الصحف إلى حفصة وأرسل إلى كل أفق بمصحف مما نسخوا وأمر بما سواه من القرآن في كل صحيفة أو مصحف أن يحرق قال ابن شهاب وأخبرني خارجة بن زيد بن ثابت سمع زيد بن ثابت قال فقدت آية من الأحزاب حين نسخنا المصحف قد كنت أسمع رسول الله صلى الله عليه و سلم يقرأ بها فالتمسناها فوجدناها مع خزيمة بن ثابت الأنصاري (من المؤمنين رجال صدقوا ما عاهدوا الله عليه) فألحقناها في سورتها في المصحف . رواه البخاري

372. Hadhrat Anas bin Maalik ﷺ narrates that Hadhrat Hudhayfah bin Yamaan ﷺ came to Hadhrat Uthmaan ﷺ when he was together with the people of Shaam and the people of Iraq conquering Armenia and Azerbaijan. Regarding Qira'ah, the differences of the people put Hadhrat Hudhayfah into fear and apprehension (because he saw that the people were rejecting the Qira'ah of each other for baseless reasons). Subsequently, he came to Hadhrat Uthmaan ﷺ and said, 'Amir ul Mu'minin, control this Ummah before they begin to have differences in the speech of Allaah like the Jews and Christians before them." Hearing this, Hadhrat Uthmaan ﷺ sent a message to Hadhrat Hafsah that send the sheets that were compiled by Hadhrat Abu Bakr to us, we shall copy them and send them back to you. Hadhrat Hafsah sent all the sheets to Hadhrat Uthmaan ﷺ. From the Ansaar, Hadhrat Uthmaan chose Hadhrat Zayd bin Thaabit and from the

Quraysh, Hadhrat Abdullaah bin Zubayr, Hadhrat Sa'eed bin Aas and Hadhrat Abdullaah bin Haarith bin Hisham and commanded them to copy the sheets. Consequently, they copied them into books and Hadhrat Uthmaan told all of them that if in the dialect there is a difference between you and Hadhrat Zayd bin Thaabit, **then write it according to the dialect of the Quraysh because the Qur'aan was revealed in the dialect of the Quraysh.** Subsequently, all of them did this. When they copied the sheets into book form then Hadhrat Uthmaan sent the sheets to Hadhrat Hafsah and the book form copies were sent to each (Islaamic province). Together with this, he gave the command that besides these copies, **whatever pages or copies there are, they should be burnt.**" (One of the narrators) Hadhrat Ibn Shihaab says that the son of Zayd bin Thaabit, Khaarija told me that I heard my father Hadhrat Zayd bin Thaabit saying that when we were copying the Qur'aan (in the copy of Hadhrat Uthmaan), I could not get a verse of Surah Ahzaab whereas I used to hear Rasulullaah reciting it. Subsequently, after looking and searching we found it written with Hadhrat Khuzaymah bin Thaabit Ansaari. And this verse is (من المؤمنين رجال صدقوا ما عاهدوا الله عليه). Subsequently, we joined this verse in the book form of the Qur'aan to this Surah (Surah Ahzaab)." *[Bukhari]*

mmm

The reason for not writing Tasmiyah at the beginning of Surah Bara'ah

وعن ابن عباس قال : قلت لعثمان بن عفان ما حملكم أن عمدتم إلى الأنفال وهي من المثاني وإلى براءة وهي من المئين فقرنتم بينهما ولم تكتبوا بينهما سطر بسم

الله الرحمن الرحيم ووضعتموها في السبع الطول ما حملكم على ذلك فقال عثمان كان رسول الله صلى الله عليه و سلم مما يأتي عليه الزمان وهو تنزل عليه السور ذوات العدد فكان إذا نزل عليه الشيء دعا بعض من كان يكتب فيقول : " ضعوا هؤلاء الآيات في السورة التي يذكر فيها كذا وكذا " فإذا نزلت عليه الآية فيقول : " ضعوا هذه الآية في السورة التي يذكر فيها كذا وكذا " . وكانت الأنفال من أوائل ما نزلت بالمدينة وكانت براءة من آخر القرآن وكانت قصتها شبيهة بقصتها فظننت أنها منها فقبض رسول الله صلى الله عليه و سلم ولم يبين لنا أنها منها فمن أجل ذلك قرنت بينهما ولم أكتب بينهما سطر بسم الله الرحمن الرحيم ووضعتها في السبع الطول . رواه أحمد والترمذي وأبو داود

373. Hadhrat Ibn Abbaas narrates that I said to Hadhrat Uthmaan , “What was the reason that you kept Surah Anfaal which was from Mathaani next to Surah Bara’ah which is from Me’een and between the two Surahs you did not even place a line of (بسم الله الرحمن الرحيم) between them. Moreover, you kept Surah Anfaal between seven long Surahs, what was the cause? Hadhrat Uthmaan said that the time of Rasulullaah passed and the Surahs of verses continued to be revealed (i.e. according to need and necessity the verses were revealed). **The practice of Rasulullaah was that whenever a portion of the Qur’aan was revealed then he would call one of the scribes of revelation and would say to him, “Place these verses in a particular Surah in which this and this is mentioned. Then when a verse was revealed, then he would say regarding it that place it in this Surah in which this and this is mentioned** and Surah Anfaal is from those Surahs which were revealed first in Madinah whereas Surah Bara’ah is that part of the Qur’aan which was revealed in the last stages. However, the subject matter of Surah Anfaal is similar to the subject matter of Surah Bara’ah (i.e. both Surahs explain the battles of Rasulullaah). In summary, Rasulullaah left this world but we were not told whether Surah Bara’ah is a part of Surah Anfaal or not. Therefore, on account of Rasulullaah not

informing, the two Surahs were kept next to each other. However, between them the line of (بسم الله الرحمن الرحيم) was not written and they were placed together between seven long Surahs. *[Ahmad, Tirmidhi, Abu Dawud]*

Note:

The Surahs which have less than 100 verses are called Mathaani. Those Surahs that have 100 or more verses are called Mee'oon or Mee'een

mmm

4

Du'aas (Hadith 374 – 433)

The mercy of Rasulullaah

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " لكل نبي دعوة مستجابة فتعجل كل نبي دعوته وإني اختبأت دعوتي شفاعة لأمتي إلى يوم القيامة فهي نائلة إن شاء الله من مات من أمتي لا يشرك بالله شيئا " . رواه مسلم وللبخاري أقصر منه

374. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “A Du’aa’ of every Nabi is accepted. Subsequently, every Nabi was quick in his Du’aa’. However, I kept my Du’aa’ protected for the intercession of my Ummah on the Day of Qiyaamat. So this Du’aa’ of mine, if Allaah wants, **then it will benefit each person who passed away in the state in which he did not ascribe partners to Allaah.”** *[Bukhari, Muslim]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " اللهم إني اتخذت عندك عهدا لن تخلفنيه فإنما أنا بشر فأي المؤمنين آذيته شتمته لعنته جلدته فاجعلها له صلاة وزكاة وقربة تقربه بها إليك يوم القيامة " (متفق عليه)

375. Hadhrat Abu Hurayrah narrates that Rasulullaah made this Du’aa’ that O my Rabb, I have made a request, so bless it with acceptance and do not make me hopeless. **The request is that I am a human being** therefore whichever believer I have given difficulty to in this way that I spoke badly to him or I cursed him or I hit him, then make all these things a means of mercy and cleansing of sin of that believer and make it a means of attaining closeness to you

and on account of them bless him with Your closeness on the Day of Qiyaamat.” *[Bukhari, Muslim]*

mmm

Make Du’aa with complete conviction and desire

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إذا دعا أحدكم فلا يقل : اللهم اغفر لي إن شئت ارحمني إن شئت ارزقني إن شئت وليعزم مسألته إنه يفعل ما يشاء ولا مكره له " . رواه البخاري

376. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When any of you make Du’aa’ then he should not say, ‘O Allaah, forgive me if you wish, grant me provision if you wish.’ But ask with complete trust and conviction **(do not use words of doubt like ‘if you want’ etc.)** because Allaah does what He wants, **there is no one to force Him.”** *[Bukhari]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إذا دعا أحدكم فلا يقل : اللهم اغفر لي إن شئت ولكن ليعزم وليعظم الرغبة فإن الله لا يتعاظمه شيء أعطاه " . رواه مسلم

377. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When any of you make Du’aa’ then do not say like this, ‘O Allaah, forgive me if You want.’ But without any doubt, with conviction and trust and with total fervour make Du’aa’ because whatever Allaah gives, it is not difficult for Him.” *[Muslim]*

mmm

Do not leave Du'aa upon becoming tired

وعنه قال : قال رسول الله صلى الله عليه و سلم : " يستجاب للعبد ما لم يدع بإثم أو قطيعة رحم ما لم يستعجل " . قيل : يا رسول الله ما الاستعجال ؟ قال : " يقول : قد دعوت وقد دعوت فلم أر يستجاب لي فيستحسر عند ذلك ويدع الدعاء " . رواه مسلم

378. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The Du'aa' of a person is accepted as long as he does not make Du'aa' for sin or for breaking ties and as long as he does not hurry." It was said, "O Rasul of Allaah, what is the meaning of being in a **hurry?**" Rasulullaah said, "The person making Du'aa' says that he made Du'aa' and definitely I made Du'aa' (i.e. repeatedly) but I did not see it being accepted, **he then tires and leaves making Du'aa'**" *[Muslim]*

mmm

The Du'aa for an absent one is accepted

وعن أبي الدرداء رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " دعوة المسلم لأخيه بظهر الغيب مستجابة عند رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به : آمين ولك بمثل " . رواه مسلم

379. Hadhrat Abu Darda narrates that Rasulullaah said, "Whichever Muslim makes Du'aa' for his Muslim brother in his absence, it is accepted. There is an angel appointed near the head of the one making Du'aa', when he makes Du'aa' of goodness for his Muslim brother, the appointed angel says that O Allaah, accept his Du'aa' and (he also says that) for you is the same." *[Muslim]*

mmm

Do not make Du’aa of misfortune for one’s wealth and children

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " لا تدعوا على أنفسكم ولا تدعوا على أولادكم لا توافقوا من الله ساعة يسأل فيها عطاء فيستجيب لكم " . رواه مسلم

380. Hadhrat Jaabir narrates that Rasulullaah said, “Do not make Du’aa’ of misfortune for yourselves and do not make Du’aa’ of misfortune for your wealth (i.e. slaves, slave girls, animals and other wealth and belongings). It should not be that you get that time from Allaah in which whatever you ask, it is accepted for you.” *[Muslim]*

mmm

Du’aa is worship

عن النعمان بن بشير قال : قال رسول الله صلى الله عليه و سلم : " الدعاء هو العبادة " ثم قرأ : (وقال ربكم ادعوني أستجب لكم) رواه أحمد والترمذي وأبو داود والنسائي وابن ماجه

381. Hadhrat Nu’maan bin Basheer narrates that Rasulullaah said, “Du’aa’ is worship.” He then recited this verse, ‘And your Rabb says, ‘Ask me, your Du’aa’ will be accepted.’” *[Ahmad, Tirmidhi, Abu Dawud, Nasa’i, Ibn Maajah]*

mmm

Du'aa is the essence of worship

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " الدعاء مخ العبادة " . رواه الترمذي

382. Hadhrat Anas narrates that Rasulullaah said, **"Du'aa' is the essence of worship."** *[Tirmidhi]*

mmm

The appreciation and status of Du'aa according to Allaah

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ليس شيء أكرم على الله من الدعاء "

383. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "There is nothing that has more value in the sight of Allaah than Du'aa'." *[Tirmidhi, Ibn Maajah]*

mmm

The importance of Du'aa and good actions

وعن سلمان الفارسي قال : قال رسول الله صلى الله عليه و سلم : " لا يرد القضاء إلا الدعاء ولا يزيد في العمر إلا البر " . رواه الترمذي

384. Hadhrat Salmaan Faarsi narrates that Rasulullaah said, "Nothing changes Taqdeer except Du'aa' and nothing increases ones age except good deeds."
[Tirmidhi]

mmm

Du’aa saves a person from every calamity

وعن ابن عمر رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إن الدعاء ينفع مما نزل ومما لم ينزل فعليكم عباد الله بالدعاء " . رواه الترمذي

385. Hadhrat Ibn Umar narrates that Rasulullaah Indeed Du’aa’ is beneficial for the calamity that has came about and it is also beneficial for the calamity that has not come. Therefore, o servants of Allaah, **make Du’aa’ necessary upon yourself.”** *[Tirmidhi]*

mmm

The meaning of the acceptance of Du’aa

وعن جابر رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ما من أحد يدعو بدعاء إلا آتاه الله ما سأل أو كف عنه من السوء مثله ما لم يدع بإثم أو قطيعة رحم " . رواه الترمذي

386. Hadhrat Jaabir narrates that Rasulullaah said, “When a person makes Du’aa’, then Allaah gives him what he asks for or He stops that amount of bad from him as long as he does not make Du’aa’ for sin or for breaking ties.” *[Tirmidhi]*

mmm

Ask Allaah for His grace

وعن ابن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " سلوا الله من فضله فإن الله يحب أن يسأل وأفضل العبادة انتظار الفرج " . رواه الترمذي وقال هذا حديث غريب

387. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "Ask Allaah for His grace because Allaah loves to be asked and waiting for comfort after calamity is the most virtuous worship." *[Tirmidhi]*

mmm

Allaah is displeased with the one who does not make Du'aa

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " من لم يسأل الله يغضب عليه " . رواه الترمذي

388. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The person who does not ask from Allaah, Allaah is displeased with him (because not asking Allaah is a sign of pride and independence)." *[Tirmidhi]*

mmm

The virtue of Du'aa and the importance of safety (Aafiyat)

وعن ابن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه و سلم : " من فتح له منكم باب الدعاء فتحت له أبواب الرحمة وما سئل الله شيئا يعني أحب إليه من أن يسأل العافية " . رواه الترمذي

389. Hadhrat Ibn Umar narrates that Rasulullaah said, "For the one whom the doors of Du'aa' have been opened (i.e. the person who has been granted the ability to make abundant Du'aa' with etiquette and all its conditions, understand that) the doors of mercy have been opened for him (because as a result of his Du'aa' he sometimes get what

he asks for and sometimes bad is removed from him in lieu of what he asked) and **there is nothing that Allaah loves to be asked more than asking for Aafiyah** (i.e. Allaah loves to be asked for Aafiyah-security,safety,blessing,goodness)."
[Tirmidhi]

mmm

The benefit of making Du'aa in times of ease and prosperity

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " من سره أن يستجيب الله له عند الشدائد فليكثر الدعاء في الرخاء " . رواه الترمذي وقال : هذا حديث غريب

390. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "He who desires that Allaah accepts his Du'aa' at the time of difficulty and straitened conditions, he should make abundant Du'aa' in times of ease and properity." *[Tirmidhi]*

mmm

Whose Du'aa is not accepted?

وعنه قال : قال رسول الله صلى الله عليه و سلم : " ادعوا الله وأنتم موقنون بالإجابة واعلموا أن الله لا يستجيب دعاء من قلب غافل لاه " . رواه الترمذي وقال : هذا حديث غريب

391. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Make Du'aa' to Allaah with conviction of acceptance and remember, Allaah does not accept the Du'aa' of the negligent and the one who plays (i.e. the one whose heart is negligent of Allaah and is involved in those other than Allaah while making Du'aa')." *[Tirmidhi]*

mmm

Two etiquettes of Du'aa

وعن مالك بن يسار قال : قال رسول الله صلى الله عليه و سلم : " إذا سألتم الله فاسألوه ببطون أكفكم ولا تسألوه بظهورها "
وفي رواية ابن عباس قال : " سلوا الله ببطون أكفكم ولا تسألوه بظهورها فإذا فرغتم فامسحوا بها وجوهكم " . رواه داود

392. Hadhrat Maalik bin Yasaar narrates that Rasulullaah said, "When you ask from Allaah, then ask through the inner part of your hand, do not ask through the upper part of your hand." In the narration of Hadhrat Ibn Abbaas Rasulullaah is reported to have said, "Ask Allaah through the inner part of your hand, do not ask Him through the upper part of the hand and when you complete Du'aa' then pass your hands over your face (so that the blessings that have come into the hands can reach the face)." *[Abu Dawud]*

mmm

Allaah is very shameful and very generous

وعن سلمان قال : قال رسول الله صلى الله عليه و سلم : " إن ربكم حيي كريم يستحيي من عبده إذا رفع يديه إليه أن يردهما صفرا " . رواه الترمذي وأبو داود والبيهقي في الدعوات الكبير

393. Hadhrat Salmaan narrates that Rasulullaah said, "Your Rabb is very shameful (i.e. He treats like one who is shameful) and He is very generous, He is shameful

with His servants to return them empty handed when His servant lifts his hands to Him (for Du’aa’).”

[Tirmidhi, Abu Dawud, Bayhaqi]

One etiquette of Du’aa

وعن عمر رضي الله عنه قال : كان رسول الله صلى الله عليه و سلم إذا رفع يديه في الدعاء لم يحطهما حتى يمسح بهما وجهه . رواه الترمذي

394. Hadhrat Umar narrates that when Rasulullaah would lift both his hands in Du’aa’ then he did not put them down until he passed them over his face. *[Tirmidhi]*

mmm

Make comprehensive Du’aas

وعن عائشة رضي الله عنها قالت : كان رسول الله صلى الله عليه و سلم يستحب الجوامع من الدعاء ويدع ما سوى ذلك . رواه أبو داود

395. Hadhrat Ayesha radhiyallaahu anha says that Rasulullaah would like those Du’aa’s that are comprehensive and he would leave those that are not comprehensive. *[Abu Dawud]*

mmm

A Du’aa’ that is readily accepted

وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " إن أسرع الدعاء إجابة دعوة غائب لغائب " . رواه الترمذي وأبو داود

396. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “A Du’aa’ that is readily accepted is the Du’aa’ of an absent person for an absent person.”

[Tirmidhi, Abu Dawud]

Request pious people to make Du'aa'

وعن عمر بن الخطاب رضي الله عنه قال استأذنت النبي صلى الله عليه و سلم في العمرة فأذن لي وقال : " أشركنا يا أخي في دعائك و لا تنسنا " . فقال كلمة ما يسرني أن لي بها الدنيا . رواه أبو داود والترمذي وانتهت روايته عند قوله " لا تنسنا "

397. Hadhrat Umar bin al Khattaab narrates that on one occasion I requested permission from Rasulullaah to perform Umrah. **He permitted me and said, "O my (small) brother, add us in your Du'aa's and do not forget us at the time of Du'aa'**." Hadhrat Umar says that Rasulullaah uttered such words that even if I was given the entire world in exchange of it, I would not be so happy."

[Abu Dawud]

mmm

Three Du'aa's are accepted

وعنه قال : قال رسول الله صلى الله عليه و سلم : " ثلاث دعوات مستجابات لا شك فيهن : دعوة الوالد ودعوة المسافر ودعوة المظلوم " . رواه الترمذي وأبو داود وابن ماجه

398. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The Du'aa' of three persons are not rejected; the Du'aa' of a fasting person when he breaks his fast, the Du'aa' of a just leader, the Du'aa' of the oppressed. Allaah lifts his Du'aa' above the clouds and opens the doors of the skies and the Rabb says, "By My honour, I shall definitely help you even if it be after some time (i.e. your right will not

be destroyed and your Du'aa' will not be rejected even if a long time passes)." *[Tirmidhi]*

Note:

At this point one should especially remember that the Du'aa' made by a fasting person when breaking his fast is definitely accepted. Therefore, together with Iftaar, a person should make a short individual Du'aa'. **He should stay away from collective Du'aa'**.

mmm

The Du'aa' of three people is not rejected

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " ثلاثة لا ترد دعوتهم : الصائم حين يفطر والإمام العادل ودعوة المظلوم يرفعها الله فوق الغمام وتفتح لها أبواب السماء ويقول الرب : وعزتي لأنصرنك ولو بعد حين " . رواه الترمذي

399. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "3 Du'aa's are accepted, there is no doubt in their acceptance. One is the Du'aa' of a father, second is the Du'aa' of the traveller and the third is Du'aa' of the oppressed." *[Tirmidhi, Abu Dawud, Ibn Maajah]*

mmm

Ask Allaah for every need

عن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ليسأل أحدكم ربه حاجته كلها حتى يسأله شسع نعله إذا انقطع " زاد في رواية عن ثابت البناني مرسلا " حتى يسأله الملح وحتى يسأله شسعه إذا انقطع " . رواه الترمذي

400. Hadhrat Anas narrates that Rasulullaah said, “All of you should ask his Rabb for all his needs to the extent that if his shoe laces break, he should ask Allaah for it as well.” *[Tirmidhi]* In a Mursal narration it is said, “To the extent that ask Him for salt and when your shoe laces break then ask Allaah also for it.”

mmm

Up to where should the hands be lifted at the time of Du’aa’?

وعن أنس قال : كان رسول الله صلى الله عليه و سلم يرفع يديه في الدعاء حتى يرى بياض إبطيه

401. Hadhrat Anas narrates that Rasulullaah would (sometimes) lift his hands at the time of Du’aa’ such that the whiteness of his armpits could be seen. *[Bayhaqi]*

mmm

وعن سهل بن سعد عن النبي صلى الله عليه و سلم قال : كان يجعل أصبعيه حذاء منكبيه ويدعو

402. Hadhrat Sahl bin Sa'd narrates from Rasulullaah that he said that (most of the time) **he would keep the top of his fingers in line with his shoulders** and he would make Du'aa'. *[Bayhaqi]*

mmm

After Du'aa', wipe both hands on the face

وعن السائب بن يزيد عن أبيه أن النبي صلى الله عليه و سلم كان إذا دعا فرفع يديه مسح وجهه بيديه روى البيهقي الأحاديث الثلاثة في " الدعوات الكبير "

403. Hadhrat Saa'ib bin Yazeed narrates from his father that when Rasulullaah would make Du'aa' and he lift both his hands then he would pass his hands over his face. *[Bayhaqi]*

mmm

The etiquettes of Du'aa', seeking forgiveness and total helplessness

وعن عكرمة عن ابن عباس رضي الله عنهما قال : المسألة أن ترفع يديك حذو منكبيك أو نحوهما والاستغفار أن تشير بأصبع واحدة والابتهال أن تمد يديك جميعا

وفي رواية قال : والابتهال هكذا ورفع يديه وجعل ظهورهما مما يلي وجهه . رواه أبو داود

404. Hadhrat Ikramah narrates from Hadhrat Ibn Abbaas that he said, "The etiquette (liked way) of asking (Du'aa') is that lift your hands **in line with your shoulders**

or close to them and the etiquette of seeking forgiveness is that you indicate using your fingers and lowering yourself and exaggeration in Du'aa' is that you spread both your hands (i.e. you lift it so high that the whiteness of the armpits can be seen)." In one narration it comes that Ibn Abbaas ؓ said **that lowering oneself to the limit is this and he lifted his hands and he indicated to his face with the back of his hands.** *[Abu Dawud]*

mmm

It is innovation to lift the hands very high at the time of Du'aa'

وعن ابن عمر أنه يقول : إن رفعكم أيديكم بدعة ما زاد رسول الله صلى الله عليه و سلم على هذا يعني إلى الصدر رواه أحمد

405. It is narrated about Hadhrat Ibn Umar ؓ that he used to say that **lifting your hands very high is Bid'ah.** Most of the time, Rasulullaah ﷺ would **not lift his hands higher than his chest.**" *[Ahmad]*

mmm

First make Du'aa' for yourself then for others

وعن أبي بن كعب قال : كان رسول الله صلى الله عليه و سلم إذا ذكر أحدا فدعا له بدأ بنفسه رواه الترمذي وقال هذا حديث حسن غريب صحيح

406. Hadhrat Ubayy bin Ka'b ؓ narrates that whenever Rasulullaah ﷺ would mention someone, then he made Du'aa'

for him, then he would first make Du'aa' for himself (after that he would make Du'aa' for the person).

[Tirmidhi]

mmm

What does Allaah give as a result of Du'aa'?

وعن أبي سعيد الخدري أن النبي صلى الله عليه و سلم قال : " ما من مسلم يدعو بدعوة ليس فيها إثم ولا قطيعة رحم إلا أعطاه الله بها إحدى ثلاث : إما أن يعجل له دعوته وإما أن يدخرها له في الآخرة وإما أن يصرف عنه من السوء مثلها " قالوا : إذن نكثر قال : " الله أكثر " . رواه أحمد

407. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "Whichever Muslim makes such a Du'aa' in which there is no request for sin or breaking ties, then Allaah will definitely give him one of three things in exchange of the Du'aa', either his request will be quickly granted or that Du'aa' will be made a treasure for the Aakhirat or he will be saved from evil equal to the Du'aa'." The companions heard this and said, "O Rasul of Allaah, now we shall make a lot of Du'aa' (because we know the great benefit of Du'aa')." Rasulullaah said, "The grace of Allaah is great." *[Ahmad]*

mmm

Five accepted Du'aa's

وعن ابن عباس رضي الله عنهما عن النبي صلى الله عليه و سلم قال " خمس دعوات يستجاب لهن : دعوة المظلوم حتى ينتصر ودعوة الحاج حتى يصدر ودعوة المجاهد حتى يقعد ودعوة المريض حتى يبرأ ودعوة الأخ لأخيه بظهر الغيب " . ثم قال : " وأسرع هذه الدعوات إجابة دعوة الأخ لأخيه بظهر الغيب " . رواه البيهقي في الدعوات الكبير

408. Hadhrat Ibn Abbaas narrates from Rasulullaah that he said, "Five Du'aa's are accepted; the Du'aa' of the oppressed until he takes retribution (through his tongue or hand from the oppressor), the Du'aa' of a Haaji until he returns to his city and family, the Du'aa' of a Mujahid until he completes Jihaad, the Du'aa' of a sick person until he is cured, the Du'aa' of a brother for his brother in his absence." **Rasulullaah said, "The Du'aa' most readily accepted is the Du'aa' a brother makes for his brother in his absence.**" *[Bayhaqi]*

mmm

Making Dhikr of Allaah and attaining closeness to Him

The virtues of Dhikr

عن أبي هريرة وأبي سعيد رضي الله عنهما قالا : قال رسول الله صلى الله عليه و سلم : " لا يقعد قوم يذكرون الله إلا حفتهم الملائكة وغشيتهم الرحمة ونزلت عليهم السكينة وذكرهم الله فيمن عنده " . رواه مسلم

409. Hadhrat Abu Hurayrah and Hadhrat Abu Sa'eed Khudri both narrate that Rasulullaah □ said, "Whenever a group sits down to remember Allaah, then the angels surround them and the mercy of Allaah enshrouds them. Tranquillity descends upon them and Allaah mentions them among His close ones (the close angels)." *[Muslim]*

mmm

The virtues of abundant Dhikr

وعن أبي هريرة قال : كان رسول الله صلى الله عليه و سلم يسير في طريق مكة فمر على جبل يقال له : جمدان فقال : " سيروا هذا جمدان سبق المفردون " . قالوا : وما المفردون ؟ يا رسول الله قال : " الذاكرون الله كثيرا والذاكرات " . رواه مسلم

410. Hadhrat Abu Hurayrah narrates that on one occasion Rasulullaah □ was going along the Makkah road when he passed by a mountain called Jumdaan. At this time he said, "Come, come, the Mufarridoon have gone ahead." The companions said, "O Rasul of Allaah, who are the Mufarridoon?" He replied, "Those men who remember

Allaah in abundance and those women who remember Allaah in abundance.” *[Muslim]*

mmm

The example of the one who remembers Allaah and the one who does not

وعن أبي موسى قال : قال رسول الله صلى الله عليه و سلم : " مثل الذي يذكر ربه والذي لا يذكر مثل الحي والميت "

411. Hadhrat Abu Musa narrates that Rasulullaah said, “The one who remembers Allaah and the one who does not remember Him, their example is that of a living person and a dead person.” *[Bukhari, Muslim]*

mmm

The blessings of Dhikr

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " يقول الله تعالى : أنا عند ظن عبدي بي وأنا معه إذا ذكرني فإن ذكرني في نفسه ذكرته في نفسي وإن ذكرني في ملأ ذكرته في ملأ خير منهم (متفق عليه)

412. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Allaah says that I am close to the thought of My servant that he has of me (i.e. I deal with My servants according to their thoughts regarding Me. If he has hope of forgiveness, then I forgive and if he thinks regarding punishment, I give punishment) and I am with him when he remembers Me, if he remembers me in his heart then I remember him in Myself and if he remembers Me in a group,

then I mention him in such a group which is better than that one.” *[Bukhari, Muslim]*

mmm

The reward for good deeds and the benefit of obedience

وعن أبي ذر رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " يقول الله تعالى : من جاء بالحسنة فله عشر أمثالها وأزيد ومن جاء بالسيئة فجزاء سيئة مثلها أو أغفر ومن تقرب مني شبرا تقربت منه ذراعا ومن تقرب مني ذراعا تقربت منه باعا ومن أتاني يمشي أتيته هرولة ومن لقيني بقراب الأرض خطيئة لا يشرك بي شيئا لقيته بمثلها مغفرة " . رواه مسلم

413. Hadhrat Abu Dhar narrates that Rasulullaah said, “Allaah says that he who does a single good deed, he gets reward ten times over and I give more than this as well. And the one who does evil, he gets punished equal to the sin or I forgive him. And he who comes to me a hands span through obedience, then I come an arm’s length to him (i.e. I open my doors of mercy much more than his attention and turning to Me) and the one who comes an arm’s length to me, I come two arms length’s to him and the one who comes walking to me, I come running to him and the person who comes to me with the earth filled with sin, **on condition that he does not ascribe any partner to me, I shall meet him with the earth filled of forgiveness.”** *[Muslim]*

mmm

The virtues of being the friend of Allaah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " إن الله تعالى قال : من عادى لي وليا فقد آذنته بالحرب وما تقرب إلي عبدي بشيء أحب إلي مما

افترضت عليه وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها وإن سألني لأعطينه ولئن استعاذني لأعيذنه وما ترددت عن شيء أنا فاعله ترددي عن نفس المؤمن يكره الموت وأنا أكره مساءته ولا بد له منه " . رواه البخاري

414. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "**Allaah says that he who has enmity for My friend, I announce war with him.** And My slave does not attain nearness to Me through anything more beloved than what I have made obligatory upon him. And My servant continuously attains closeness to Me through optional acts until I make him My friend and when I make him My friend, then I become his ears through which he hears, I become his eyes through which he sees, I become his hands through which he holds, I become his feet through which he walks. If he asks me I grant to him and when he seeks protection from evil and despised things then I grant him protection. And whatever I do, I do not have reservations about it like I have when taking the life of a believer because he does not like death and I dislike his displeasure too and there is no running away from death." *[Bukhari]*

mmm

The virtues of those who remember Allaah

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إن لله ملائكة يطوفون في الطرق يلتمسون أهل الذكر فإذا وجدوا قوما يذكرون الله تنادوا : هلموا إلى حاجتكم " قال : " فيحفونهم بأجنحتهم إلى السماء الدنيا " قال : " فيسألهم ربهم وهو أعلم بهم : ما يقول عبادي ؟ " قال : " يقولون : يسبحونك ويكبرونك ويحمدونك ويمجدونك " قال : " فيقول : هل رأوني ؟ " قال : " فيقولون : لا والله ما رأوك " قال فيقول : كيف لو رأوني ؟ قال : " فيقولون : لو رأوك كانوا أشد لك عبادة وأشد لك تمجيدا وأكثر لك تسبيحا " قال : " فيقول : فما يسألون ؟

قالوا : يسألونك الجنة " قال : " يقول : وهل رأوها ؟ " قال : " فيقولون : لا والله يا رب ما رأوها " قال : " فيقول : فكيف لو رأوها ؟ " قال : " يقولون : لو أنهم رأوها كانوا أشد حرصا وأشد لها طلبا وأعظم فيها رغبة قال : فمم يتعوذون ؟ " قال : " يقولون : من النار " قال : " يقول : فهل رأوها ؟ " قال : يقولون : " لا والله يا رب ما رأوها " قال : " يقول : فكيف لو رأوها ؟ " قال : " يقولون لو رأوها كانوا أشد منها فرارا وأشد لها مخافة " قال : " فيقول : فأشهدكم أني قد غفرت لهم " قال : " يقول ملك من الملائكة : فيهم فلان ليس منهم إنما جاء لحاجة قال : هم الجلساء لا يشقى جليسهم " . رواه البخاري

وفي رواية مسلم قال : " إن لله ملائكة سيارة فضلا يبتغون مجالس الذكر فإذا وجدوا مجلسا فيه ذكر قعدوا معهم وحف بعضهم بعضا بأجنحتهم حتى يملأوا ما بينهم وبين السماء الدنيا فإذا تفرقوا عرجوا وصعدوا إلى السماء قال : فيسألهم الله وهو أعلم : من أين جئتم ؟ فيقولون : جئنا من عند عبادك في الأرض يسبحونك ويكبرونك ويهللونك ويمجدونك ويحمدونك ويسألونك قال : وماذا يسألوني ؟ قالوا : يسألونك جنتك قال : وهل رأوا جنتي ؟ قالوا : لا أي رب قال : وكيف لو رأوا جنتي ؟ قالوا : ويستجيرونك قال : ومم يستجيروني ؟ قالوا : من نارك قال : وهل رأوا ناري ؟ قالوا : لا . قال : فكيف لو رأوا ناري ؟ قالوا : يستغفرونك " قال : " فيقول : قد غفرت لهم فأعطيتهم ما سألوا وأجرتهم مما استجاروا " قال : " يقولون : رب فيهم فلان عبد خطاء وإنما مر فجلس معهم " قال : " فيقول وله غفرت هم القوم لا يشقى بهم جليسهم "

415. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “How many angels of Allaah there are who move in their (the Muslims) paths and they search for those making Dhikr (in order to meet them and hear their Dhikr). Subsequently, when they find these people involved in the Dhikr of Allaah they call one another saying that come to your objective quickly. Rasulullaah said, “After this the angels surround them with their wings till the skies of the world.” Rasulullaah said, “Their Rabb asks the angels about the people that what are My servants doing? Whereas their Rabb knows about the people much more than the angels.” He said, “The angels say that they are glorifying You, they are mentioning your greatness, they are praising You and are remembering You with honour and glory.” He

said, “Allaah □ then asks the angels, ‘Have they seen Me?’” He □ said, “In reply, the angels say that no, by Allaah, they have not seen You.” He □ said, “Allaah □ says to the angels that well, if they see Me what will their condition be?” He □ said, “The angels say that if they have to see You they will worship You in abundance, they will remember You with honour and glory and they will glorify You in abundance.” He □ said, **“Allaah □ then asks them that what are My servants asking of Me?” the angels say that they ask You for Jannah.** He □ said, “Allaah □ asks them, ‘Have they seen Jannah?’” He □ said, “The angels say that no, O Rabb, by Allaah, they have not seen Jannah.” He □ said, “Allaah □ asks them, ‘Well, if they see Jannah then what their condition be?’” He □ said, “The angels reply that if they see Jannah then their desire for Jannah will be more. They will want it much more and they will be anxious for it.’” “After this Allaah □ asks, **‘Well, what do they seek refuge from?’** He □ said, “The angels reply that they seek refuge from Jahannam.” He □ said, “Allaah □ asks them if they have seen Jahannam. The angels reply, no, Our Rabb, by Allaah, they have not seen Jahannam.” He □ said, “Allaah □ asks them that if they see Jahannam what will their condition be?” He □ said, “The angels reply that if they saw Jahannam they would flee from it (i.e. they would stay away from those things that cause a person to be thrown into Jahannam) and their hearts would fear more.” Rasulullaah □ said, “Allaah □ then addresses the angels and says that you be witness that I have forgiven them.” Rasulullaah □ said, “(Hearing this) one of the angels says that one person was not amongst those making Dhikr. He came for some of his work (he then sat with those

making Dhikr and he does not deserve forgiveness), **Allaah says to them that these people are of such a gathering that those nearby are not deprived."** *[Bukhari]* In the narration of Muslim Rasulullaah is reported to have said, "How many angels of Allaah there are who move and roam, besides those who protect and record deeds. Subsequently, these angels roam and seek the gatherings of Dhikr. When they find a gathering in which Dhikr is taking place, they sit there and the angels cover one another with their wings until the angels fill the space from those engaged in Dhikr to the sky of the earth. When the gathering comes to an end, the angels go up and reach the heavens." Rasulullaah said, "Allaah asks them that from where you are coming? Whereas Allaah knows very well regarding them (where they are coming from?) The angels say that we have come from such servants of Yours who are glorifying You on earth. They recite Your Kalimah and remember You with glory and honour. And they ask from You. **Allaah asks that what do they ask from Me?** The angels say, that they ask You for Your Jannah. Allaah says that have they seen My Jannah? The angels say that no, our Rabb. Allaah says to them that if they saw Jannah, what would their condition be? **The angels also say that they seek Your protection.** Allaah says that what do they seek protection with Me from? The angels say that they seek protection from Your fire. Allaah says that have they seen My fire? The angels say, "No." Allaah says that if they see My fire what would their condition be? **The angels also say that they also seek forgiveness from You."** Rasulullaah said, "Allaah says that I have forgiven them. I have given them that which they

have asked for (i.e. Jannah) and I have given them protection from that which they seek protection from (i.e. from the fire).” Rasulullaah said, “The angels hear this and say, ‘Rabb, there was a great sinner amongst them, he was passing by and sat with them.’” Rasulullaah said, “In reply to them Allaah says, ‘I have forgiven him (because) these are such people that their companions are not deprived.”

mmm

The time of fear and the time of negligence

وعن حنظلة بن الربيع الأسيدي قال : لقيني أبو بكر فقال : كيف أنت يا حنظلة ؟ قلت : نافق حنظلة قال : سبحان الله ما تقول ؟ قلت : نكون عند رسول الله صلى الله عليه و سلم يذكرنا بالنار والجنة كأنا رأي عين فإذا خرجنا من عند رسول الله صلى الله عليه و سلم عافسنا الأزواج والأولاد والضيعات نسينا كثيرا قال أبو بكر : فو الله إنا لنلقى مثل هذا فانطلقت أنا وأبو بكر حتى دخلنا على رسول الله صلى الله عليه و سلم فقلت : نافق حنظلة يا رسول الله قال رسول الله صلى الله عليه و سلم : " وما ذاك ؟ " قلت : يا رسول الله نكون عندك تذكرنا بالنار والجنة كأنا رأي عين فإذا خرجنا من عندك عافسنا الأزواج والأولاد والضيعات نسينا كثيرا فقال رسول الله صلى الله عليه و سلم : " الذي نفسي بيده لو تدومون على ما تكونون عندي وفي الذكر لصافحتكم الملائكة على فرشكم وفي طرقكم ولكن يا حنظلة ساعة وساعة " ثلاث مرات . رواه مسلم

416. Hadhrat Hanzalah bin Rubayyi’ Usaydi says that once Hadhrat Abu Bakr met him and began to ask him, “Tell me Hanzalah, what is your condition?” I replied, “Hanzalah has become a hypocrite.” Hadhrat Abu Bakr replied, “Glory be to Allaah, Hanzalah, what are you saying?” I said, “When we are with Rasulullaah and when he warns us of the punishment of Jahannam and tells us the glad tidings of Jannah, then at that time it is felt as though we are seeing Jannah and Jahannam with our eyes but when we separate from the company of Rasulullaah and we get

involved with our wives, children, fields and gardens, then we forget a lot.” Abu Bakr said, “By Allaah, we have reached the same condition.” (i.e. this is also our condition) after this, Abu Bakr and we both went to Rasulullaah . I then said, “O Rasul of Allaah, Hanzalah has become a hypocrite.” Rasulullaah asked, “What is the cause of this?” I said, “O Rasul of Allaah, when we are with you and you advise us telling us of Jahannam and Jannah, then it is felt as though we see it with our eyes but when we get up from your gathering and get involved with our wives, children, fields and gardens, then we forget a lot of the advice.” Hearing this Rasulullaah said, “By the Being in whose control my life is, if your condition remains like this continuously – the condition in which you are while in my company (i.e. you remain pertpetually with a clean heart and fearing Allaah) then definitely the angels will shake hands with you on your beds and your pathways. However, Hanzalah, this is the hour (of fear) and that is the hour (of negligence).” He said this last statement thrice. *[Muslim]*

mmm

The virtues of remembering Allaah

وعن أبي الدرداء رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " ألا أنبئكم بخير أعمالكم وأزكاها عند مليككم ؟ وأرفعها في درجاتكم ؟ وخير لكم من إنفاق الذهب والورق ؟ وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم ويضربوا أعناقكم ؟ " قالوا : بلى قال : " ذكر الله " . رواه مالك وأحمد والترمذي وابن ماجه إلا أن مالكا وقفه على أبي الدرداء

417. Hadhrat Abu Darda □ narrates that one day Rasulullaah □ addressed the Sahabah □ and said, “Shall I not tell you of a deed which is the best of actions, very pure in the sight of your Rabb, it will raise your stages, it is better than spending silver and gold, it is even better than you meeting your enemy (the disbelievers) and you chop their necks and they chop yours?” the Sahabah □ replied, “Definitely tell us which action this is.” Rasulullaah □ said, “The Dhikr of Allaah.” *[Maalik, Ahmad, Tirmidhi, Ibn Maajah]*

mmm

Which person is better and which action is better?

وعن عبد الله بن بسر قال : جاء أعرابي إلى النبي صلى الله عليه و سلم فقال : أي الناس خير ؟ فقال : " طوبى لمن طال عمره وحسن عمله " قال : يا رسول الله أي الأعمال أفضل ؟ قال : (" ن تفارق الدنيا ولسانك رطب من ذكر الله " رواه أحمد والترمذي

418. Hadhrat Abdullaah bin Busr narrates that (once) a Bedouin came to Rasulullaah and said, "O Rasul of Allaah, which person is better?" Rasulullaah said, "Good fortune is for that person (i.e. that person is the best) whose age is long and his deeds are good." He said, "O Rasul of Allaah, which deed is the best?" He replied, "That when you leave this world your tongue is moist with the remembrance of Allaah." *[Tirmidhi, Ahmad]*

mmm

The gatherings of Dhikr are the gardens of Jannah

وعن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إذا مررتم برياض الجنة فارتعوا " قالوا : وما رياض الجن ؟ قال : " حلق الذكر " . رواه الترمذي

419. Hadhrat Anas narrates that Rasulullaah said, "When you pass by the gardens of Jannah, then eat of the fruits." (i.e. do the Dhikr of Allaah) The Sahabah said that what is meant by the gardens of Jannah. Rasulullaah said, "The gatherings of Dhikr." *[Tirmidhi]*

mmm

The gathering empty of Dhikr is worthy of regret

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " من قعد مقعدا لم يذكر الله فيه كانت عليه من الله ترة ومن اضطجع مضجعا لا يذكر الله فيه كان عليه من الله ترة " . رواه أبو داود

420. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “He who sits in a gathering and does not remember Allaah therein, then his sitting will be a means of regret for him from the side of Allaah and the person who lies down in bed and does not remember Allaah, then this will be a means of regret for him from Allaah.” *[Abu Dawud]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " ما من قوم يقومون من مجلس لا يذكرون الله فيه إلا قاموا عن مثل جيفة حمار وكان عليهم حسرة " . رواه أحمد وأبو داود

421. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Those who get up from a gathering in which Allaah is not remembered, then their getting up is like getting up from the corpse of a donkey (eating from the flesh of the donkey) and it will be regret for them.” *[Abu Dawud]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " ما جلس قوم مجلسا لم يذكروا الله فيه ولم يصلوا على نبيهم إلا كان عليهم ترة فإن شاء عذبهم وإن شاء غفر لهم " . رواه الترمذي

422. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Those who sit in a gathering and do not remember Allaah therein that gathering will be a means of regret for them, Allaah can punish them or He could forgive them.” *[Tirmidhi]*

mmm

Beneficial and useless speech

وعن أم حبيبة قالت : قال رسول الله صلى الله عليه و سلم : " كل كلام ابن آدم عليه لا له إلا أمر بمعروف أو نهي عن منكر أو ذكر الله " . رواه الترمذي وابن ماجه

423. Hadhrat Umm Habibah radhiyallaahu anha narrates that Rasulullaah said, “Every speech of the son of Aadam is a calamity except that speech which is commanding the good and forbidding the evil or it is for the remembrance of Allaah.” *[Tirmidhi, Ibn Maajah]*

mmm

The harm of useless speech

وعن ابن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه و سلم : " لا تكثروا الكلام بغير ذكر الله فإن كثرة الكلام بغير ذكر الله قسوة للقلب وإن أبعد الناس من الله القلب القاسي " . رواه الترمذي

424. Hadhrat Ibn Umar narrates that Rasulullaah said, “Do not speak more than the remembrance of Allaah because abundant speech excluding the remembrance of Allaah is a means of the heart hardening and remember, the person whose heart is hard is far from Allaah.” *[Tirmidhi]*

mmm

Which wealth is better?

وعن ثوبان قال : لما نزلت (والذين يكنزون الذهب والفضة) كنا مع النبي صلى الله عليه و سلم في بعض أسفاره فقال بعض أصحابه : نزلت في الذهب والفضة لو علمنا أي المال خير فنتخذه ؟ فقال : " أفضله لسان ذاكر وقلب شاكر وزوجة مؤمنة تعينه على إيمانه " . رواه أحمد والترمذي وابن ماجه

425. Hadhrat Thaubaan narrates that when this verse was revealed (والذين يكنزون الذهب والفضة) 'Those who gather gold and silver…' then we were with Rasulullaah on journey. (Hearing this verse) some Sahabah said that this verse has been revealed regarding gold and silver. (and we know the ruling of them and the despicability of them) if only we knew (besides gold and silver) which wealth is best in order to gather it." Rasulullaah said, "A tongue making the Dhikr of Allaah, a heart thanking Allaah and a Muslim wife that encourages a person in doing works of Deen (is the best wealth)." *[Ahmad, Tirmidhi, Ibn Maajah]*

The virtues of the people of Dhikr

عن أبي سعيد قال : خرج معاوية على حلقة في المسجد فقال : ما أجلسكم ؟ قالوا : جلسنا نذكر الله قال : آلله ما أجلسكم إلا ذلك ؟ قالوا : آلله ما أجلسنا غيره قال : أما إني لم أستحلفكم تهمة لكم وما كان أحد بمنزلتي من رسول الله صلى الله عليه و سلم أقل عنه حديثا مني وإن رسول الله صلى الله عليه و سلم خرج على حلقة من أصحابه فقال : " ما أجلسكم هاهنا " قالوا : جلسنا نذكر الله ونحمده على ما هدانا للإسلام ومن به علينا قال : " آلله ما أجلسكم إلا ذلك ؟ قالوا : آ الله ما أجلسنا إلا ذلك قال : " أما إني لم أستحلفكم تهمة لكم ولكنه أتاني جبريل فأخبرني أن الله عز و جل يباهي بكم الملائكة " . رواه مسلم

426. Hadhrat Abu Sa'eed narrates that (one day) Hadhrat Mu'awiyah came to a gathering that was in the

Masjid. He asked the people in the gathering, “What has made you sit here?” They said, “We are sitting here in order to remember Allaah.” Hadhrat Mu’awiyah ↔ said, “By Allaah, has the Dhikr of Allaah made you sit here?” They said, “By Allaah, there is no doubt that only the Dhikr of Allaah has made us sit here.” Hadhrat Mu’awiyah ↔ said, “Look, I have not made you take an oath out of accusation (i.e. taking you to be lying) (but in emulation of Rasulullaah □ I made you take an oath). Then Hadhrat Mu’awiyah ↔ said, “There was no one equal to me in narrating little Ahadith of Rasulullaah □ (i.e. out of caution I narrate very few Ahadith. It should not be that something is added or removed). After this Hadhrat Mu’awiyah ↔ said, “One day Rasulullaah □ came to a gathering of his companions. He then asked them that what has made you sit here.” The Sahabah □ said, “We are sitting here in order to remember Allaah and we are sitting here in order to praise Him that He blessed us with guidance to Islaam and through it He has favoured us.” Rasulullaah □ said, “By Allaah, has only this made you sit here?” the Sahabah □ said, “By Allaah, there is no doubt that this has made us sit here.” Rasulullaah □ said, “Look, I have not made you take an oath out of accusation but Jibreel □ came to me and told me that Allaah □ is priding over you before the angels.” ***[Muslim]***

mmm

Keep your tongue moist with the Dhikr of Allaah

وعن عبد الله بن بسر : أن رجلا قال : يا رسول الله إن شرائع الإسلام قد كثرت علي فأخبرني بشيء أتشبث به قال : " لا يزال لسانك رطبا بذكر الله) رواه الترمذي وابن ماجه

427. Hadhrat Abdullaah bin Busr narrates that a person said, “O Rasul of Allaah, the laws of Islaam (i.e. the optional ones) have become many for me (i.e. the optional commands are so many that I am excused from offering them), therefore, teach me something that I could hold firmly onto. **Rasulullaah said, “Your tongue should remain moist with the remembrance of Allaah.”**

[Tirmidhi, Ibn Maajah]

mmm

Which servant is better and more virtuous?

وعن أبي سعيد : أن رسول الله صلى الله عليه و سلم سئل : أي العباد أفضل وأرفع درجة عند الله يوم القيامة ؟ قال : " الذاكرون الله كثيرا والذاكرات " قيل : يا رسول الله ومن الغازي في سبيل الله ؟ قال : " لو ضرب بسيفه في الكفار والمشركين حتى ينكسر ويختضب دما فإن الذاكر لله أفضل منه درجة " . رواه أحمد والترمذي

428. Hadhrat Abu Sa’eed narrates that Rasulullaah was asked that which servant is the most virtuous and he will have the highest rank on the Day of Qiyaamat? Rasulullaah said, “The men and women who remember Allaah in abundance.” It was said, “O Rasul of Allaah, are they more virtuous and have higher rank than those making Jihaad in the path of Allaah? Rasulullaah said that if a person strikes his sword against the disbelievers and polytheists until it breaks and he becomes coloured in blood (i.e. he is martyred)

then too the person remembering Allaah will have a higher rank than this person.” *[Ahmad, Tirmidhi]*

mmm

The method of moving Shaytaan away

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " الشيطان جاثم على قلب ابن آدم فإذا ذكر الله خنس وإذا غفل وسوس " . رواه البخاري تعليقا

429. Hadhrat Ibn Abbaas narrates that Rasulullaah said, “Shaytaan sticks to the heart of man. When he remembers Allaah in the heart, then Shaytaan moves back and when he is negligent of the remembrance of Allaah then Shaytaan whispers into his heart.” *[Bukhari]*

mmm

The example of those who remember Allaah amongst the negligent

وعن مالك قال : بلغني أن رسول الله صلى الله عليه و سلم كان يقول : " ذاكر الله في الغافلين كالمقاتل خلف الفارين وذاكر الله في الغافلين كغصن أخضر في شجر يابس " وفي رواية : " مثل الشجرة الخضراء في وسط الشجر وذاكر الله في الغافلين مثل مصباح في بيت مظلم وذاكر الله في الغافلين يريه الله مقعده من الجنة وهو حي وذاكر الله في الغافلين يغفر له بعدد كل فصيح وأعجم " . والفصيح : بنو آدم والأعجم : البهائم . رواه رزين

430. Imam Maalik narrates that this narration has reached me that Rasulullaah said, “The person who makes Dhikr of Allaah amongst the negligent is like the person standing firm amongst those that run away (i.e. like the person who stands alone facing the enemy after his army has run away). Also, the person who makes the Dhikr of Allaah among the negligent is like a green branch in a dry tree.” In

one narration is is said, “Like a green and lush tree.” And the one making the Dhikr of Allaah is like a lamp in a dark house and the one who makes the Dhikr of Allaah among the negligent will be shown his abode in Jannah in his life and the one who makes the Dhikr of Allaah among the negligent will get a reward equal to all the clear and unclear in number (i.e. all men and animals).” *[Razeen]*

mmm

A few virtues and benefits of Dhikr

وعن معاذ بن جبل قال : ما عمل العبد عملا أنجى له من عذاب الله من ذكر الله . رواه مالك والترمذي وابن ماجه

431. Hadhrat Mu’aadh bin Jabal narrates that there is no action that saves one from the punishment of Allaah more than the remembrance of Allaah.

[Maalik, Tirmidhi, Ibn Maajah]

mmm

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " إن الله تعالى يقول : أنا مع عبدي إذا ذكرني وتحركت بي شفتاه " . رواه البخاري

432. Hadhrat Abu Hurayrah narrates that Rasulullaah □ said, “Allaah □ says that when My servant remembers Me and moves his lips for My Dhikr, then I am with him (i.e. I help him, grant him ability and have mercy and consideration for him).” *[Bukhari]*

mmm

وعن عبد الله بن عمر عن النبي صلى الله عليه و سلم أنه كان يقول : " لكل شيء صقالة وصقالة القلوب ذكر الله وما من شيء أنجى من عذاب الله من ذكر الله " قالوا : ولا الجهاد في سبيل الله ؟ قال : " ولا أن يضرب بسيفه حتى ينقطع " . رواه البيهقي في الدعوات الكبير

433. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "**For everything there is a cleanser and the cleanser of the heart is the Dhikr of Allaah** and there is nothing greater that will save a person from the punishment of Allaah than the Dhikr of Allaah." The Sahabah said, "Jihaad in the path of Allaah is also not such an action?" Rasulullaah said, "No, even if the Mujaahid strikes his sword till it breaks." *[Bayhaqi]*

mmm

5

Jihaad (Hadith 434 – 707)

The virtue of Jihad

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " من آمن بالله ورسوله وأقام الصلاة وصام رمضان كان حقا على الله أن يدخله الجنة جاهد في سهل الله أو جلس في أرضه التي ولد فيها " . قالوا : أفلا نبشر الناس ؟ قال : " إن في الجنة مائة درجة أعدها الله للمجاهدين في سبيل الله ما بين الدرجتين كما بين السماء والأرض فإذا سألتم الله فاسألوه الفردوس فإنه أوسط الجنة وأعلى الجنة وفوقه عرش الرحمن ومنه تفجر أنهار الجنة " . رواه البخاري

434. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "He who believes in Allaah and His Rasul and establishes Salaah and keeps the fast of Ramadhaan, then it is compulsory upon Allaah to enter this person into Jannah whether he makes Jihaad in the path of Allaah or he sits in his locality where he was born." The Sahabah said, "Shall we tell people this glad tiding?" Rasulullaah said, "(But listen to this virtue of Jihaad also that) in Jannah there are 100 stages which Allaah has prepared for those who make

Jihaad in His path and the space between two stages is the distance between the heaven and earth. Therefore, when you ask Allaah (for Jihaad and high stages) then ask for Firdaus because it is the best and most virtuous of all the stages and on top of it is the ‘Arsh of Allaah (as though it is in the shade of the divine throne) and the rivers of Jannah flow from there.” *[Bukhari]*

mmm

The conditions of those who wage Jihad in the path of Allaah

وعنه قال : قال رسول الله صلى الله عليه و سلم : " مثل المجاهد في سبيل الله كمثل الصائم القائم القانت بآيات الله لا يفتر من صيام ولا صلاة حتى يرجع المجاهد في سبيل الله " (متفق عليه)

435. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The condition of the one who wages Jihaad in the path of Allaah is like the one who fasts and performs Salaah and recites the verses of allaah, one who never tires from fasting and from Salaah until the one in Jihaad returns home.” *[Bukhari, Muslim]*

mmm

The reward of Jihad

وعنه قال : قال رسول الله صلى الله عليه و سلم : " انتدب الله لمن خرج في سبيله لا يخرجه إلا إيمان بي وتصديق برسلي أن أرجعه بما نال من أجر وغنيمة أو أدخله الجنة "(متفق عليه)

436. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “(Allaah says that) the person who comes out in the

path of Allaah (for Jihaad), Allaah is a guarantee for him. Nothing besides belief in Me and verification of My Ambiyaa-messengers took him out (for Jihaad), (i.e. he is not coming out in Jihaad for show or in search of the world but he comes out only for My pleasure and happiness), then I shall return him with the reward of the Aakhirah or with booty or (if he is martyred) I shall enter him into Jannah." *[Bukhari, Muslim]*

mmm

The enthusiasm of Rasulullaah for Jihad and his desire for martyrdom

وعنه قال : قال رسول الله صلى الله عليه و سلم : " والذي نفسي بيده لولا أن رجالا من المسلمين لا تطيب أنفسهم أن يتخلفوا عني ولا أجد ما أحملهم عليه ما تخلفت عن سرية تغزو في سبيل الله والذي نفسي بيده لوددت أن أقتل في سبيل الله ثم أحيى ثم أقتل ثم أحيى ثم أقتل ثم أحيى ثم أقتل " (متفق عليه)

437. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "By the being in whose control my life is, if I did not have this fear that many Muslims (who are poor and ill equipped) will not be happy to remain behind from me and separate from me and I do not have so many conveyances upon which to mount them, then I would not remain behind from any army waging Jihaad in the path of Allaah. By the being in whose control my life is, my hope and desire is that I be martyred in the path of Allaah, then be given life, then be martyred, then be given life, then be martyred, then be given life then be martyred (i.e. I be martyred repeatedly so that every time I could get new reward)." *[Bukhari, Muslim]*

mmm

That which is better than the world and the contents of the world

وعن سهل بن سعد قال : قال رسول الله صلى الله عليه و سلم : " رباط يوم في سبيل الله خير من الدنيا وما عليها " (متفق عليه)

438. Hadhrat Sahl bin Sa'd narrates that Rasulullaah said, "Guarding one day in the path of Allaah is better than the world and what it contains." *[Bukhari, Muslim]*

mmm

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " لغدوة في سبيل الله أو روحة خير من الدنيا وما فيها " (متفق عليه)

439. Hadhrat Anas narrates that Rasulullaah said, "A morning or evening in the path of Allaah (with the purpose of Jihaad) is better than the world and what it contains." *[Bukhari, Muslim]*

mmm

The reward for standing guard in the path of Allaah

وعن سلمان الفارسي قال : سمعت رسول الله صلى الله عليه و سلم يقول : " رباط يوم وليلة في سبيل الله خير من صيام شهر وقيامه وإن مات جرى عليه عمله الذي كان يعمله وأجري عليه رزقه وأمن الفتان " . رواه مسلم

440. Hadhrat Salmaan Faarsi narrates that he heard Rasulullaah saying, "Guarding one day and one night in the path of Allaah is better than fasting a month and staying awake at night and if that guard (while doing this) dies, then the reward of the action upon which he was (during his life) continues, (i.e. the good action he was doing when alive, the reward of it continuously reaches him after death) and for

him provision is given (from the food and drink of Jannah) and he remains protected from the trials of the grave.”

[Muslim]

mmm

The virtue for participating in Jihad

وعن أبي عبس قال : قال رسول الله صلى الله عليه و سلم : " ما اغبرت قدما عبد في سبيل الله فتمسه النار " . رواه البخاري

441. Hadhrat Abi Abs narrates that Rasulullaah said, “The person whose feet get dusted in the path of Allaah (in Jihaad), the fire of Jahannam will not touch him.”

[Bukhari]

mmm

The reward for killing an enemy during Jihad

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " لا يجتمع كافر وقاتله في النار أبدا " . رواه مسلم

442. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “A disbeliever and the one who killed him (the believer) will never ever be together in Jahannam.”

[Muslim]

mmm

The best life

وعنه قال : قال رسول الله صلى الله عليه و سلم : " من خير معاش الناس لهم رجل ممسك عنان فرسه في سبيل الله يطير على متنه كلما سمع هيعة أو فزعة طار عليه يبتغي القتل والموت مظانه أو رجل في غنيمة في رأس شعفة من هذه الشعف أو بطن واد من هذه الأودية يقيم الصلاة ويؤتي الزكاة ويعبد الله حتى يأتيه اليقين ليس من الناس إلا في خير " . رواه مسلم

443. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “From the life of man, the best life is of that person who holds the reins of his horse and when he hears any fearful sound or call, then he quickly jumps on the back of his horse and runs to (that fearful sound or call) and he seeks his death at that place where he thinks death is (i.e. when he hears any fearful scream or call for help then he goes quickly and looks for the noise so that when reaching there he can help the person calling and he has no fear of losing his life), or the best life is of that person who with a few goats goes to live on a mountain peak or a valley and performs Salaah and (if the goats reach the Nisaab amount) he gives Zakaat on them and he remains involved in worshipping his Rabb until death comes to him and this person is not partner to man but in goodness (i.e. he stays away from the evil of people and only takes part in the good).” ***[Muslim]***

mmm

The reward for helping a Mujahid

وعن زيد بن خالد أن رسول الله صلى الله عليه و سلم قال : " من جهز غازيا في سبيل الله فقد غزا ومن خلف غازيا في أهله فقد غزا "

444. Hadhrat Zayd bin Khaalid narrates that Rasulullaah said, “The person who rectifies the supplies of a person waging Jihaad in the path of Allaah, it is (as though) he has waged Jihaad (i.e. he is part of those waging Jihaad and he is partner in reward) and the person who remains as deputy for a Mujaahid’s family (i.e. after a Mujaahid goes out he serves the Mujaahid’s family) (it is as though) he has waged Jihaad.” *[Bukhari, Muslim]*

mmm

To misappropriate in the wealth and family of a Mujahid

وعن بريدة قال : قال رسول الله صلى الله عليه و سلم : " حرمة نساء المجاهدين على القاعدين كحرمة أمهاتهم وما من رجل من القاعدين يخلف رجلا من المجاهدين في أهله فيخونه فيهم إلا وقف له يوم القيامة فيأخذ من عمله ما شاء فما ظنكم ؟ " . رواه مسلم

445. Hadhrat Buraydah narrates that Rasulullaah said, “The honour and respect of the wives sitting (at home) (for those who are not gone in Jihaad) is necessary just as the honour and respect of their own mothers is. Therefore, (remember) those sitting behind (those not gone in Jihaad) whoever serves as a deputy for the one gone out in Jihaad (i.e. he sees to them) then he misappropriates in the (honour and respect) of the family of him (the Mujaahid), then he will be made to stand in front of that Mujaahid on the Day of Qiyaamat and the Mujaahid will take from his actions however much he wants, what do you think in such a condition?” (that how much deeds will the Mujaahid take?)

[Muslim]

mmm

The reward for spending in the path of Allaah

وعن أبي مسعود الأنصاري قال : جاء رجل بناقة مخطومة فقال : هذه في سبيل الله فقال رسول الله صلى الله عليه و سلم : " لك بها يوم القيامة سبعمائة ناقة كلها مخطومة " . رواه مسلم

446. Hadhrat Abu Mas’ood Ansaari narrates that (one day in the presence of Rasulullaah) a person brought a laden camel and said, “This is for the path of Allaah (i.e. I am presenting this camel for the pleasure of Allaah for Jihaad).” Rasulullaah (accepted this offering) and said, “**In lieu of it, on the Day of Qiyaamat you will get 700 laden camels.**” *[Muslim]*

mmm

The reward for looking after a Mujahid and his family and wealth

وعن أبي سعيد : أن رسول الله صلى الله عليه و سلم بعث بعثا إلى بني لحيان من هذيل فقال : " لينبعث من كل رجلين أحدهما والأجر بينهما " . رواه مسلم

447. Hadhrat Abu Sa’eed Khudri narrates that Rasulullaah intended to send an army to a branch of Banu Hudhayl called Banu Lihyaan. So he commanded that from two people, one should stand up and go in Jihaad (i.e. half the tribe should go in Jihaad and half should remain behind to look after their families) and the reward of Jihaad will be attained by both equally.” *[Muslim]*

mmm

How will Deen remain established?

وعن جابر بن سمرة قال : قال رسول الله صلى الله عليه و سلم : " لن يبرح هذا الدين قائما يقاتل عليه عصابة من المسلمين حتى تقوم الساعة " . رواه مسلم

448. Hadhrat Jaabir bin Samurah narrates that Rasulullaah said, "This Deen will remain established and a group of Muslims will fight for the protection of this Deen until Qiyaamat (i.e. the earth will not be empty of Jihaad, Jihaad will remain in some form or the other somewhere or the other and through it Deen will remain established.)"
[Muslim]

mmm

The virtue of being wounded in the path of Allaah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لا يكلم أحد في سبيل الله والله أعلم بمن يكلم في سبيله إلا جاء يوم القيامة وجرحه يثعب دما اللون لون الدم والريح ريح المسك " (متفق عليه)

449. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The person who is wounded in the path of Allaah (i.e. in Jihaad) and Allaah knows best who is wounded in His path, that Mujaahid will come in the condition on the Day of Qiyaamat such that blood will be flowing from his wound and it colour will be like that of blood and its scent will be like that of musk." *[Bukhari, Muslim]*

mmm

The hope of a martyr

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " ما من أحد يدخل الجنة يحب أن يرجع إلى الدنيا وله ما في الأرض من شيء إلا الشهيد يتمنى أن يرجع إلى الدنيا فيقتل عشر مرات لما يرى من الكرامة " (متفق عليه)

450. Hadhrat Anas narrates that Rasulullaah said, “No person that enters Jannah will desire to come back to this world and (in lieu of the blessings of Jannah) he gets something of this world except a martyr who will desire to return to the world and be martyred 10 times in the path of Allaah on account of the honour and dignity he will get.”

[Bukhari, Muslim]

mmm

وعن مسروق قال : سألنا عبد الله بن مسعود عن هذه الآية : (ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون) الآية قال : إنا قد سألنا عن ذلك فقال : " أرواحهم في أجواف طير خضر لها قناديل معلقة بالعرش تسرح من الجنة حيث شاءت ثم تأوي إلى تلك القناديل فاطلع إليهم ربهم اطلاعة فقال : هل تشتهون شيئا ؟ قالوا : أي شيء نشتهي ونحن نسرح من الجنة حيث شئنا ففعل ذلك بهم ثلاث مرات فلما رأوا أنهم لن يتركوا من أن يسألوا قالوا : يا رب نريد أن ترد أرواحنا في أجسادنا حتى نقتل في سبيلك مرة أخرى فلما رأى أن ليس لهم حاجة تركوا " . رواه مسلم

451. Hadhrat Masrooq narrates that we asked the Tafseer of this verse ‘Do not think of those that are martyred in the path of Allaah as dead but they are living by their Rabb and they are provided for’ from Hadhrat Abdullaah bin Mas’ood . Ibn Mas’ood said, “We asked Rasulullaah the Tafseer of this verse and he said, ‘the souls of these martyrs are in the form of green birds, candles are hung for them below the ‘Arsh of Allaah, these souls eat of whatever fruit they desire in Jannah, then they go to the candles. Then Allaah turns to them and says, ‘Do you desire anything?’

they say, 'What could we desire when we eat in Jannah from wherever we want.' Allaah does this thrice with them (i.e. He asks this question thrice) and when they see that He is not leaving us by asking this question (i.e. when they see that what Allaah means is that they should make some desire apparent) then they say, 'O our Rabb, our only desire is that you return our souls to our bodies (and send us back to the world) so that we could be martyred again in your path.' When Allaah sees that they do not have any desire or wish (because the desire that they have made apparent, fulfilling it is against the expediency and intention of Allaah) then He leaves them (i.e. Allaah leaves asking them.)" *[Muslim]*

mmm

Which sins are forgiven through martyrdom?

عن أبي قتادة أن رسول الله صلى الله عليه و سلم قام فيهم فذكر لهم أن الجهاد في سبيل الله والإيمان بالله أفضل الأعمال فقام رجل فقال : يا رسول الله أرأيت إن قتلت في سبيل الله يكفر عني خطاياي ؟ فقال له رسول الله صلى الله عليه و سلم : " نعم إن قتلت في سبيل الله وأنت صابر محتسب مقبل غير مدبر " . ثم قال رسول الله صلى الله عليه و سلم : " كيف قلت ؟ " فقال : أرأيت إن قتلت في سبيل الله أيكفر عني خطاياي ؟ فقال رسول الله صلى الله عليه و سلم : " نعم وأنت صابر محتسب مقبل غير مدبر إلا الدين فإن جبريل قال لي ذلك " . رواه مسلم

452. Hadhrat Abu Qatadah narrates that (one day) Rasulullaah delivered a sermon before the companions and (in this sermon) he warned them that waging Jihaad in the path of Allaah and believing in Allaah are the best actions. When hearing this a person stood up and said, "O Rasul of Allaah, tell me that if I am martyred in the path of Allaah then will all my sins be forgiven?" Rasulullaah said, "Yes,

on condition that you are martyred in the condition that you are patient (upon the difficulties), are in search of reward and you do not turn your back and run but you remain firm before the enemy.” Then Rasulullaah asked, “What did you say?” He said, “Tell me that if I am martyred in the path of Allaah, then will all my sins be forgiven?” Rasulullaah said, “Yes, on condition that you are patient, in search of reward, do not turn your back and run, but remain firm before the enemy, **except debt** (i.e. that debt is not forgiven which you did not have the intention of fulfilling), Jibreel told me this.” *[Muslim]*

mmm

وعن عبد الله بن عمرو بن العاص أن النبي صلى الله عليه و سلم قال : " القتل في سبيل الله يكفر كل شيء إلا الدين " . رواه مسلم

453. Hadhrat Abdullaah bin Amr bin Al Aas narrates that Rasulullaah said, **“Being martyred in the path of Allaah wipes out all sins except debt** (i.e. the rights of the servants).” *[Muslim]*

mmm

Allaah is pleased with two martyrs

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " يضحك الله تعالى إلى رجلين يقتل أحدهما الآخر يدخلان الجنة : يقاتل هذا في سبيل الله فيقتل ثم يتوب الله على القاتل فيستشهد " (متفق عليه)

454. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Allaah looks at two people and laughs. (i.e. He is pleased with them and He turns to them with His mercy) one of them is he who wages Jihaad in the path of Allaah and is

martyred (until he enters Jannat-paradise) Then Allaah grants his killer the ability to repent (he repents from kufr and enters Islaam), then he wages Jihaad in the path of Allaah and is martyred (therefore, he is also entered into Jannah).” *[Bukhari, Muslim]*

mmm

The status of a person who desires martyrdom

وعن سهل بن حنيف قال : قال رسول الله صلى الله عليه و سلم : " من سأل الله الشهادة بصدق بلغه الله منازل الشهداء وإن مات على فراشه . رواه مسلم

455. Hadhrat Sahl bin Hunayf narrates that Rasulullaah said, “He who asks Allaah with a true heart for martyrdom, Allaah will take him to the status of the martyrs even though he passes away on his bed (i.e. he will get the reward of martyrs on account of his true intention and true desire).” *[Muslim]*

mmm

Two martyrs of the battle of Badr and their status

وعن أنس أن الربيع بنت البراء وهي أم حارثة بن سراقة أتت النبي صلى الله عليه و سلم فقالت : يا رسول الله ألا تحدثني عن حارثة وكان قتل يوم بدر أصابه سهم غرب فإن كان في الجنة صبرت وإن كان غير ذلك اجتهدت عليه في البكاء فقال : " يا أم حارثة إنها جنان في الجنة وإن ابنك أصاب الفردوس الأعلى " . رواه البخاري

456. Hadhrat Anas narrates that (his aunt) Hadhrat Rubayyi’ bint Bara who is the mother of Hadhrat Haritha bin Suraqah (one day) came to Rasulullaah and said, “O Nabi of Allaah, will you not tell me the condition of my son

Haritha – Haritha was martyred in the battle of Badr and the arrow that hit him, the person who fired it was unknown – if he is in Jannah then I shall be patient and if he is somewhere else, then I shall strive to cry for him.” (i.e. to cry a lot as is the habit of women) Rasulullaah said, “O mother of Haritha, indeed there are many gardens in Jannah and your son has reached the highest stage of Firdaws (the highest stage of Jannah).” *[Bukhari]*

mmm

وعنه قال : انطلق رسول الله صلى الله عليه و سلم وأصحابه حتى سبقوا المشركين إلى بدر وجاء المشركون فقال رسول الله صلى الله عليه و سلم : " قوموا إلى جنة عرضها السماوات والأرض " . قال عمير بن الحمام : بخ بخ فقال رسول الله صلى الله عليه و سلم : " ما يحملك على قولك : بخ بخ ؟ " قال : لا والله يا رسول الله إلا رجاء أن أكون من أهلها قال : " فإنك من أهلها " قال : فأخرج تمرات من قرنه فجعل يأكل منهن ثم قال : لئن أنا حييت حتى آكل تمراتي إنها الحياة طويلة قال : فرمى بما كان معه من التمر ثم قاتلهم حتى قتل . رواه مسلم

457. Hadhrat Anas narrates that (on the occasion of Badr) Rasulullaah and his companions left Madinah and reached Badr (the battlefield) before the polytheists. Then the polytheist army came and (began preparing for the fight) and Rasulullaah said, “Stand up for Jannah, the Jannah which is as wide as the earth and sky.” Hadhrat Umayr bin Humam Ansaari heard this and said, “Very good, very good.” Rasulullaah asked him, “Why have you said, ‘Very good, very good’?” Umayr replied, “O Rasul of Allaah, I did not say these words except with this hope that I will also become a dweller of Jannah.” Rasulullaah said, “There is no doubt that you are a dweller of Jannah.” The narrator says that hearing this glad tiding from the tongue of Rasulullaah Hadhrat Umayr took out some dates from his quiver and began eating them. He then said, “If I remain alive to eat

these dates, then life is very long." Subsequently, he put down the dates he had and fought with the disbelievers until he was martyred." *[Muslim]*

mmm

The types of martyrs

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " ما تعدون الشهيد فيكم ؟ " قالوا : يا رسول الله من قتل في سبيل الله فهو شهيد قال : " إن شهداء أمتي إذا لقليل : من قتل في سبيل الله فهو شهيد ومن مات في سبيل الله فهو شهيد ومن مات في الطاعون فهو شهيد ومن مات في البطن فهو شهيد " . رواه مسلم

458. Hadhrat Abu Hurayrah narrates that Rasulullaah asked the companions that who do you count as martyr from you? The companions replied, "O Rasul of Allaah, the person who is martyred in the path of Allaah is a martyr." Rasulullaah said, "In this case, the martyrs of my Ummah will be very few. The person who is martyred in the path of Allaah is a real martyr (but) the person who dies in the path of Allaah (without fighting but dies naturally) is also a martyr. The person who dies in a plague is also a martyr and the one who dies from a stomach illness is also a martyr." (i.e. all of them will get the reward of a martyr).

[Muslim]

mmm

When will a person get the complete reward of Jihaad?

وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " ما من غازية أو سرية تغزو فتغتنم وتسلم إلا كانوا قد تعجلوا ثلثي أجورهم وما من غازية أو سرية تخفق وتصاب إلا تم أجورهم " . رواه مسلم

459. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “The group or army that wages Jihaad and returns safely with booty they have acquired two thirds of its reward (i.e. in this world) and the group or army that wages Jihaad and does not get booty and the soldiers of the group or army are injured or are martyred, their reward has remained completely.” ***[Muslim]***

mmm

A sign of hypocrisy

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " من مات ولم يغزو ولم يحدث به نفسه مات على شعبة نفاق " . رواه مسلم

460. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “That Muslim who dies and he did not wage Jihaad nor did the thought of Jihaad cross his heart, then his death is a type of hypocrisy.” ***[Muslim]***

mmm

Who is a true Mujaahid?

وعن أبي موسى قال : جاء رجل إلى النبي صلى الله عليه و سلم فقال : الرجل يقاتل للمغنم والرجل يقاتل للذكر والرجل يقاتل ليرى مكانه فمن في سبيل الله ؟ قال : " من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله " (متفق عليه)

461. Hadhrat Aub Musa Ash'ari narrates that a person came to Rasulullaah and said, "One person fights in order to attain booty, another person fights to acquire fame and one person fights so that his status could be seen (i.e. he fights to show his courage and bravery), so from the three which one is waging Jihaad in the path of Allaah?" Rasulullaah said, **"The one who fights for this reason so that the Deen of Allaah could be elevated, he is waging Jihaad in the path of Allaah."** *[Bukhari, Muslim]*

mmm

The reward for the one who cannot participate in Jihaad on account of a reason

وعن أنس : أن رسول الله صلى الله عليه و سلم رجع من غزوة تبوك فدنا من المدينة فقال : " إن بالمدينة أقواما ما سرتم مسيرا ولا قطعتم واديا إلا كانوا معكم " . وفي رواية : " إلا شركوكم في الأجر " . قالوا : يا رسول الله وهم بالمدينة ؟ قال : " وهم بالمدينة حبسهم العذر " . رواه البخاري

462. Hadhrat Anas narrates that when Rasulullaah returned from the battle of Tabuk and reached close to Madinah then he said, "There are some people of Madinah who have not crossed any path, nor traversed any jungle but they were with you. In one narration it states, except that they partner you in reward." Hearing this the companions said, "O

Rasul of Allaah and those people are in Madinah?" (i.e. when they did not participate in Jihaad with us, then how are they partner in reward with you?) Rasulullaah said, "Yes, those people are in Madinah (but despite this they are partner to you in reward). Their excuse kept them back (i.e. their excuse kept them back from participating in Jihaad with you otherwise they would have definitely participated)." *[Bukhari]*

mmm

Serving ones parents is also Jihaad

وعن عبد الله بن عمرو قال : جاء رجل إلى رسول الله صلى الله عليه و سلم فاستأذنه في الجهاد فقال : " أحي والدك ؟ " قال : نعم قال : " ففيهما فجاهد " . متفق عليه . وفي رواية : " فارجع إلى والديك فأحسن صحبتهما " (متفق عليه)

463. Hadhrat Abdullaah bin Amr narrates that a person came to Rasulullaah and sought permission to participate in Jihaad. He asked the person, "Are your parents alive?" he said, "Yes." He replied, "Then remain among them and wage Jihaad (i.e. serve them with full effort. This is Jihaad for you.)" *[Bukhari, Muslim]*

mmm

After the conquest of Makkah there is no migration from Makkah

وعن ابن عباس عن النبي صلى الله عليه و سلم قال يوم الفتح : (" ا هجرة بعد الفتح ولكن جهاد ونية وإذا استنفرتم فانفروا " (متفق عليه)

464. Hadhrat Ibn Abbaas narrates that on the day Makkah was conquered, Rasulullaah said, “There is no migration after the conquest of Makkah but Jihaad and the intention of Jihaad will remain. Therefore, when you are called for Jihaad, then go out for Jihaad.” *[Bukhari, Muslim]*

mmm

There will always be a group of Muslims involved in Jihaad

عن عمران بن حصين قال : قال رسول الله صلى الله عليه و سلم : " لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين على من ناوأهم حتى يقاتل آخرهم المسيح الدجال " . رواه أبو داود

465. Hadhrat Imraan bin Husayn narrates that Rasulullaah said, “There will always be a group in my Ummah that will fight for the support and protection of the truth and whosoever opposes this group, they will remain overpowering until the last people of this Ummah will fight Dajjaal.” *[Abu Dawud]*

mmm

Warning for not participating in Jihaad for any reason

وعن أبي أمامة عن النبي صلى الله عليه و سلم قال : " من لم يغز ولم يجهز غازيا أو يخلف غازيا في أهله بخير أصابه الله بقارعة قبل يوم القيامة " . رواه أبو داود

466. Hadhrat Abu Umamah narrates that Rasulullaah said, "The person who did not go out in Jihaad nor did he arrange the provisions for a Mujaahid nor did he see to the needs of the family of a Mujaahid with goodness, then Allaah will afflict him with a great difficulty before his death." *[Abu Dawud]*

mmm

Jihaad through life, wealth and tongue

وعن أنس عن النبي صلى الله عليه و سلم قال : " جاهدوا المشركين بأموالكم وأنفسكم وألسنتكم " . رواه أبو داود والنسائي والدارمي

467. Hadhrat Anas narrates that Rasulullaah said, "**Wage Jihaad against the polytheists with your lives, wealth and tongues.**" *[Abu Dawud, Nasa'I, Daarimi]*

mmm

Do three things and inherit Jannah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " أفشوا السلام وأطعموا الطعام واضربوا الهام تورثوا الجنان " . رواه الترمذي وقال : هذا حديث غريب

468. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Spread Salaam (i.e. greet every person whether you know them or not) and feed food (to the poor and needy) and cut the heads of the disbelievers (their evil and corruption), you will inherit Jannat-paradise.” *[Tirmidhi]*

mmm

The reward for guarding in the path of Allaah

وعن فضالة بن عبيد عن رسول الله صلى الله عليه و سلم قال : " كل ميت يختم على عمله إلا الذي مات مرابطا في سبيل الله فإنه ينمى له عمله إلى يوم القيامة ويأمن فتنة القبر " . رواه الترمذي وأبو داود

469. Hadhrat Fadaalah bin Ubayd narrates that Rasulullaah said, “Every deceased is completed upon his deeds (i.e. the reward of the deeds of every person is written to the extent of his life. After he dies, his deeds are not written). However, the person who dies while guarding in the path of Allaah, his action will grow for him till the Day of Qiyaamat and he will remain safe from the trial and punishment of the grave.” *[Tirmidhi, Abu Dawud, Daarimi]*

mmm

The virtues of a Mujaahid

وعن معاذ بن جبل أنه سمع رسول الله صلى الله عليه و سلم يقول : " من قاتل في سبيل الله فواق ناقة فقد وجبت له الجنة ومن جرح جرحا في سبيل الله أو نكب نكبة فإنها تجيء يوم القيامة كأغزر ما كانت لونها الزعفران وريحها المسك

ومن خرج به خراج في سبيل الله فإن عليه طابع الشهداء " . رواه الترمذي وأبو داود والنسائي

470. Hadhrat Mu'aadh bin Jabal narrates that he heard Rasulullaah saying, "He who fights in the path of Allaah for a Fawaaq (a little while), Jannah becomes compulsory for him and the one who is wounded in the path of Allaah (through the enemy weapons) or he is wounded in any other way, then on the Day of Qiyaamat that wound will come in a condition more fresh than what it was in the world and the person on whose body blisters erupt in the path of Allaah, then (on the Day of Qiyaamat) there will be the seal of the martyrs on that blister (or on the person) (i.e. this person will have the sign of the martyrs so that it will be known that this person sacrificed for the elevation and protection of Deen. Subsequently, he will get the same reward that the Mujaahideen of Islaam gets)."

[Tirmidhi, Abu Dawud, Nasa'i]

mmm

The reward for spending in the path of Allaah

وعن خريم بن فاتك قال : قال رسول الله صلى الله عليه و سلم : " من أنفق نفقة في سبيل الله كتب له بسبعمائة ضعف " . رواه الترمذي والنسائي

471. Hadhrat Khuraym bin Faatik says that Rasulullaah said, "Whatever a person spends in the path of Allaah, a reward seven hundred fold is written for him."

[Tirmidhi, Nasa'i]

mmm

وعن أبي أمامة قال : قال رسول الله صلى الله عليه و سلم : " أفضل الصدقات ظل فسطاط في سبيل الله ومنحة خادم في سبيل الله أو طروقة فحل في سبيل الله " . رواه الترمذي

472. Hadhrat Abu Umamah narrates that Rasulullaah said, "The best charity is the shade of a tent given in the path of Allaah and the best charity is the camel given in the path of Allaah that has the ability to fertilize (so that it could be used for transport.)" *[Tirmidhi]*

Two people will not enter Jahannam

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لا يلج النار من بكى من خشية الله حتى يعود اللبن في الضرع ولا يجتمع على عبد غبار في سبيل الله ودخان جهنم " . رواه الترمذي وزاد النسائي في أخرى : " في منخري مسلم أبدا " وفي أخرى : " في جوف عبد أبدا ولا يجتمع الشح والإيمان في قلب عبد أبدا "

473. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The person who cries out of the fear of Allaah will not go to Jahannam until the milk returns to the udders and the dust that a person gets while in the path of Allaah and the smoke of Jahannam will not come together (i.e. the person whose body gets dusted in the path of Allaah, the smoke of Jahannam will not touch it)." *[Tirmidhi]*

mmm

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " عينان لا تمسهما النار : عين بكت من خشية الله وعين باتت تحرس في سبيل الله " . رواه الترمذي

474. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "There are two eyes which the fire of Jahannam will not touch. One is the eye that cries out of the fear of Allaah and

the second eye is the one that watches guard at night while in the path of Allaah." *[Tirmidhi]*

mmm

An action that makes Jannah compulsory

وعن أبي هريرة قال : مر رجل من أصحاب رسول الله صلى الله عليه و سلم بشعب فيه عيينة من ماء عذبة فأعجبته فقال : لو اعتزلت الناس فأقمت في هذا الشعب فذكر ذلك لرسول الله صلى الله عليه و سلم فقال : " لا تفعل فإن مقام أحدكم في سبيل الله أفضل من صلاته سبعين عاما ألا تحبون أن يغفر الله لكم ويدخلكم الجنة ؟ اغزوا في سبيل الله من قاتل في سبيل الله فواق ناقة وجبت له الجنة " . رواه الترمذي

475. Hadhrat Abu Hurayrah narrates that (once on a journey) a companion of Rasulullaah passed a mountain road in which there was water of a sweet spring. The spring was very pleasing to him. He began to say, 'If only I could separate from these people and stay on this path.' When this was mentioned to Rasulullaah he said (to this companion), "Do not do this because waiting in the path of Allaah is better than 70 years of Salaah at home, do you not like that Allaah forgives you (completely) and enters you into Jannah (initially)? Wage Jihaad in the path of Allaah because he who wages Jihaad in the path of Allaah for a Fawaaq of a camel (a little while), Jannah becomes compulsory for him." *[Tirmidhi]*

mmm

The virtue for standing guard in the path of Allaah

وعن عثمان رضي الله عنه عن رسول الله صلى الله عليه و سلم قال : " رباط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل " . رواه الترمذي والنسائي

476. Hadhrat Uthmaan narrates that Rasulullaah said, “Standing guard in the path of Allaah is better than 1000 days of other forms of worship at home.”

[Tirmidhi, Nasa’i]

mmm

The first three people to enter Jannah

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " عرض علي أول ثلاثة يدخلون الجنة : شهيد وعفيف متعفف وعبد أحسن عبادة الله ونصح لمواليه " . رواه الترمذي

477. Hadhrat Abu Hurayrah t narrates that Rasulullaah said, “The three people to enter Jannah first were presented before me; one of them is a martyr, the second is one who stays away from Haraam and does not stretch his hands before anyone and the third is the slave that did worship and obeyed Allaah and remained faithful to his master.” *[Tirmidhi]*

mmm

The virtues of a few actions

وعن عبد الله بن حبشي : أن النبي صلى الله عليه و سلم سئل أي الأعمال أفضل ؟ قال : " طول القيام " قيل : فأي الصدقة أفضل ؟ قال : " جهد المقل " قيل : فأي الهجرة أفضل ؟ قال : " من هجر ما حرم الله عليه " قيل : فأي الجهاد أفضل ؟ قال :" من جاهد المشركين بماله ونفسه " . قيل : فأي القتل أشرف ؟ قال : " من أهريق دمه وعقر جواده " . رواه أبو داود وفي رواية للنسائي : أن النبي صلى الله عليه و سلم سئل : أي الأعمال أفضل ؟ قال : " إيمان لا شك فيه وجهاد لا غلول فيه وحجة مبرورة " . قيل : فأي الصلاة أفضل ؟ قال : " طول القنوت " . ثم اتفقا في الباقي

478. Hadhrat Abdullaah bin Hubshi narrates that Rasulullaah was asked, “Which of the actions and fundamentals (of Salaah) are the most virtuous?” He said, “Standing for a long time.” He was asked, “Which is the best charity?” He replied, “The sacrifice and effort of a poor and needy person (his charity).” He was asked, “Which is the best migration?” He replied, “The person who abandons that which Allaah has forbidden.” He was asked, “Which is the best Jihaad?” He replied, “The one who wages Jihaad with his wealth and life against the polytheists.” He was asked, “(In Jihaad) which is the best killing?” He replied, “He whose blood is spilled and he whose horse’s legs are cut.” (i.e. that martyr is the most virtuous who is killed himself and his horse is also killed). *[Abu Dawud]* The narration of Nasa’i states that Rasulullaah was asked, “Which action is the best?” he replied, “That Imaan in which there is no doubt and that Jihaad in which there is no misappropriation, and accepted Hajj.” He was then asked, “Which action of Salaah is the best?” Rasulullaah said, “Standing for a long time...”

mmm

Six outstanding things for a martyr

وعن المقدام بن معدي كرب قال : قال رسول الله صلى الله عليه و سلم : " للشهيد عند الله ست خصال : يغفر له في أول دفعة ويرى مقعده من الجنة ويجار من عذاب القبر ويأمن من الفزع الأكبر ويوضع على رأسه تاج الوقار الياقوتة منها خير من الدنيا وما فيها ويزوج ثنتين وسبعين زوجة من الحور العين ويشفع في سبعين من أقربائه " . رواه الترمذي وابن ماجه

479. Hadhrat Miqdaad bin Ma'dikarib narrates that Rasulullaah said, "According to Allaah there are six qualities (i.e. six outstanding bounties) of a martyr; he is forgiven at the first opportunity (i.e. the moment the first drop of blood touches the ground) and he is shown his abode in Jannah, he remains protected from the punishment of the grave, he remains safe from the great worry (the punishment of the fire), the crown of honour and glory will be placed on his head, one jewel of it will be better than the world and all that it contains, 72 wide eyed damsels will be married to him and his intercession for 70 of his family members will be accepted." *[Tirmidhi, Ibn Majah]*

mmm

The one whose Deen is incomplete

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " من لقي الله بغير أثر من جهاد لقي الله وفيه ثلمة " . رواه الترمذي وابن ماجه

480. Hadhrat Abu Hurayrah t narrates that Rasulullaah said, “The person who meets Allaah in such a condition that there is no effect of Jihaad upon him, then it is as though he meets Allaah in such a condition that his Deen is incomplete.” *[Tirmidhi, Ibn Majah]*

mmm

The martyr does not feel the harm of being killed

وعنه قال : قال رسول الله صلى الله عليه و سلم : " الشهيد لا يجد ألم القتل إلا كما يجد أحدكم ألم القرصة " . رواه الترمذي والنسائي والدارمي وقال الترمذي : هذا حديث حسن غريب

481. Hadhrat Abu Hurayrah t narrates that Rasulullaah said, “A martyr only gets this much pain from his martyrdom equal to the pain you feel when an ant bites you.” *[Tirmidhi, Nasa’i, Daarimi]*

mmm

The virtue of two drops and two marks

وعن أبي أمامة عن النبي صلى الله عليه و سلم قال : " ليس شيء أحب إلى الله من قطرتين وأثرين : قطرة دموع من خشية الله وقطرة دم يهراق في سبيل الله وأما الأثران : فأثر في سبيل الله وأثر في فريضة من فرائض الله تعالى " . رواه الترمذي وقال : هذا حديث حسن غريب

482. Hadhrat Abu Umamah narrates that Rasulullaah said, “There is nothing more beloved to Allaah than two drops and two marks. One is the tear drop that rolled out of

the fear of Allaah and the second is the drop of blood that flowed in the path of Allaah. From the two marks, one is the one established in the path of Allaah and the second is the one created out of doing an obligatory duty from the obligatory duties of Allaah.” *[Tirmidhi]*

mmm

A sea journey should not be undertaken unnecessarily

وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : " لا تركب البحر إلا حاجا أو معتمرا أو غازيا في سبيل الله فإن تحت البحر نارا وتحت النار بحرا " . رواه أبو داود

483. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “Do not travel by sea except in order to perform Hajj or Umrah or to wage Jihaad in the path of Allaah because there is fire below the ocean and below the fire the there is ocean.” *[Abu Dawud]*

mmm

The reward for the difficulties of a sea journey

وعن أم حرام عن النبي صلى الله عليه و سلم قال : " المائد في البحر الذي يصيبه القيء له أجر شهيد والغريق له أجر شهيدين " . رواه أبو داود

484. Hadhrat Umm e Haraam radhiyallaahu anha narrates that Rasulullaah said, “He who feels dizzy during a sea journey and he vomits on account of it, then he will get the reward of a martyr and he who drowns (on journey) he will get the reward of two martyrs.” *[Abu Dawud]*

mmm

The martyr who dies during the Jihaad journey

وعن أبي مالك الأشعري قال : سمعت رسول الله صلى الله عليه و سلم يقول : " من فصل في سبيل الله فمات أو قتل أو وقصه فرسه أو بعيره أو لدغته هامة أو مات في فراشه بأي حتف شاء الله فإنه شهيد وإن له الجنة " . رواه أبو داود

485. Hadhrat Abu Maalik Ash'ari narrates that he heard Rasulullaah saying, "He who comes out of his home in the path of Allaah and dies or he is killed or his horse or camel trampled him or a poisonous animal (like a snake) bit him or in whatever Allaah wanted he died on his bed, so in every case he is a martyr and there is Jannah for him (i.e. he will be entered into Jannah with the first martyrs)." *[Abu Dawud]*

mmm

Return from Jihaad is also Jihaad

وعن عبد الله بن عمرو أن رسول الله صلى الله عليه و سلم قال : " قفلة كغزوة " . رواه أبو داود

486. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, **"Returning from Jihaad is like Jihaad."** *[Abu Dawud]*

mmm

The reward of a Mujaahid and the one who helps him

وعنه قال : قال رسول الله صلى الله عليه و سلم : " للغازي أجره وللجاعل أجره وأجر الغازي " . رواه أبو داود

487. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “The person waging Jihaad will get his reward (i.e. the special reward for a Mujaahid he will get) and a Ja’il, i.e. one who gives money and helps a Mujaahid will get the reward of giving money and the reward of Jihaad.” *[Abu Dawud]*

mmm

The evil of waging Jihaad for a wage

وعن أبي أيوب سمع النبي صلى الله عليه و سلم يقول : " ستفتح عليكم الأمصار وستكون جنود مجندة يقطع عليكم فيها بعوث فيكره الرجل البعث فيتخلص من قومه ثم يتصفح القبائل يعرض نفسه عليهم من أكفيه بعث كذا ألا وذلك الأجير إلى أخر قطرة من دمه " . رواه أبو داود

488. Hadhrat Abu Ayyub narrates that he heard Rasulullaah saying that soon major cities will be conquered for you and there will be gathered armies and in those armies there will be appointed battalions. So one person will dislike being sent (in Jihaad without any recompense along with the army) and he will run away from his nation (so that he could be saved from participating in Jihaad). Then he will go and search for other tribes and present his services before them

and he will say that who is the person for such an army I can suffice (i.e. who is the one who will accept my services in lieu of payment and will employ me so that I can go and strive and make effort on his behalf taking responsibility. In essence, this person will not be ready to wage Jihaad solely for the pleasure of Allaah without taking a wage), beware, that person will remain an employee until his last drop of blood (i.e. taking such a person to be a Mujaahid, but he is an employee that fights for others in the battlefield until he is even killed).” *[Abu Dawud]*

mmm

The one who wages Jihaad for a wage will only get a wage

وعن يعلى بن أمية قال : آذن رسول الله صلى الله عليه و سلم بالغزو وأن شيخ كبير ليس لي خادم فالتمست أجيرا يكفيني فوجدت رجلا سميت له ثلاثة دنانير فلما حضرت غنيمة أردت أن أجري له سهمه فجئت النبي صلى الله عليه و سلم فذكرت له فقال : " ما أجد له في غزوته هذه في الدنيا والآخرة إلا دنانيره التي تسمى " . رواه أبو داود

489. Hadhrat Ya’la bin Umayyah narrates that (on one occasion) Rasulullaah encouraged people to go in Jihaad when I was very old and did not have a servant. Therefore I looked for a worker (who would look after me during Jihaad). Consequently, I found a person and stipulated his payment as 3 Dinaars. Then (upon completion of the Jihaad) when the booty came, so I intended to set aside a share for that person (of the booty) and (in order to enquire regarding the ruling) I went to Rasulullaah and explained the situation to him. He said, “For this person, in this Jihaad,

I do not find anything for him besides those Dinaars which were stipulated for him." *[Abu Dawud]*

mmm

The one who is desirous of wealth and possessions through Jihaad will be deprived of reward

وعن أبي هريرة أن رجلا قال : يا رسول الله رجل يريد الجهاد في سبيل الله وهو يبتغي عرضا من عرض الدنيا فقال النبي صلى الله عليه و سلم : " لا أجر له " . رواه أبو داود

490. Hadhrat Abu Hurayrah narrates that a person said, "O Rasul of Allaah, a person has an intention to wage Jihaad in the path of Allaah whereas (through this Jihaad) he has desire for the wealth and possessions of the world." Rasulullaah said, "There is no reward in his share."

[Abu Dawud]

mmm

Accepted and rejected Jihaad

وعن معاذ قال : قال رسول الله صلى الله عليه و سلم : " الغزو غزوان فأما من ابتغى وجه الله وأطاع الإمام وأنفق الكريمة وياسر الشريك واجتنب الفساد فإن نومه ونهبه أجر كله . وأما من غزا فخرا ورياء وسمعة وعصى الإمام وأفسد في الأرض فإنه لم يرجع بالكفاف " . رواه مالك وأبو داود والنسائي

491. Hadhrat Mu'aadh narrates that Rasulullaah said, "There are two types of Jihaad. So the person who participated in Jihaad for the pleasure of Allaah and obeyed the ruler, he used his pure wealth and life (in the path of Allaah) and he had good relations with his companions and

stayed away from trials and corruption, then all his sleeping and being awake will necessitate reward. And the person who out of pride (i.e. for fame) and for show does Jihaad, he disobeys the ruler and spreads corruption and trials in the earth, then he does not return with any recompense (i.e. through such a Jihaad his sins are not forgiven nor does he get any reward)." *[Maalik, Abu Dawud, Nasa'i]*

mmm

وعن عبد الله بن عمرو أنه قال : يا رسول الله أخبرني عن الجهاد فقال : " يا عبد الله بن عمرو إن قاتلت صابرا محتسبا بعثك الله صابرا محتسبا وإن قاتلت مرائيا مكاثرا بعثك الله مرائيا مكاثرا يا عبد الله بن عمرو على أي حال قاتلت أو قتلت بعثك الله على تلك الحال " . رواه أبو داود

492. Hadhrat Abdullaah bin Amr bin Aas narrates that he said, "O Rasul of Allaah, tell me of Jihaad (that which type of Jihaad will bring reward)?" Rasulullaah said, "Abdullaah bin Amr, if you fight in the condition where you are patient and desire reward, then Allaah (on the Day of Qiyaamat) will resurrect you with the patient and those who desire reward. And if you fight for show and to show your strength, then Allaah will resurrect you with those who do for show and those who show their strength. O Abdullaah bin Amr, (remember) in whichever condition you fight or die, Allaah will resurrect you in that condition." *[Abu Dawud]*

mmm

Removing a disobedient leader

وعن عقبة بن مالك عن النبي صلى الله عليه و سلم قال : " أعجزتم إذا بعثت رجلا فم يمض لأمري أن تجعلوا مكانه من يمضي لأمري ؟ " . رواه أبو داود

493. Hadhrat Uqbah bin Maalik narrates from Rasulullaah that he said, "Are you helpless concerning this that when I send a person (making him the ruler) and he does not obey my commands, then you should remove him and put another in his place who would do the duties I stipulate?" *[Abu Dawud]*

mmm

Reproach for monasticism and virtue of Jihaad

عن أبي أمامة قال : خرجنا مع رسول الله صلى الله عليه و سلم في سرية فمر رجل بغار فيه شيء من ماء وبقل فحدث نفسه بأن يقيم فيه ويتخلى من الدنيا فاستأذن رسول الله صلى الله عليه و سلم في ذلك فقال رسول الله صلى الله عليه و سلم : " إني لم أبعث باليهودية ولا بالنصرانية ولكني بعثت بالحنيفية السمحة والذي نفس محمد بيده لغدوة أو روحة في سبيل الله خير من الدنيا وما فيها ولمقام أحدكم في الصف خير من صلاته ستين سنة " . رواه أحمد

494. Hadhrat Abu Umamah narrates that (one time) we went out in an army with Rasulullaah . While on journey one person passed by a cave in which there was water and vegetables. So he thought in his heart that he should stay in the cave and remain aloof from the world. Subsequently, he sought permission for this from Rasulullaah . He said, “Remember, I have not been sent to the world with Judaism or Christianity (that I should teach you monasticism), but I have been sent with the straight Deen-religion which is an easy Deen-religion. By the being in whose control the life of Muhammad is, a morning or evening in the path of Allaah (i.e. in Jihaad) is better than the world and what it contains. And the standing in the row (of the group) is better than performing Salaah individually for sixty years.” *[Ahmad]*

mmm

The importance of sincerity of intention

وعن عبادة بن الصامت قال : قال رسول الله صلى الله عليه و سلم : " من غزا في سبيل الله ولم ينو إلا عقالا فله ما نوى " . رواه النسائي

495. Hadhrat Ubaadah bin Saamit narrates that Rasulullaah said, “The person who wages Jihaad in the path of Allaah with the intention of just a rope, he will get what he intended.” *[Nasa’i]*

mmm

The importance of Jihaad

وعن أبي سعيد رضي الله عنه أن رسول الله صلى الله عليه و سلم قال : " من رضي بالله ربا والإسلام دينا وبمحمد رسولا وجبت له الجنة " . فعجب لها أبو سعيد فقال : أعدها علي يا رسول الله فأعادها عليه ثم قال : " وأخرى يرفع الله بها العبد مائة درجة في الجنة ما بين كل درجتين كما بين السماء والأرض " . قال : وما هي يا رسول الله ؟ قال : " الجهاد في سبيل الجهاد في سبيل الله الجهاد في سبيل الله " . رواه مسلم

496. Hadhrat Abu Sa’eed narrates that Rasulullaah said, “He who is pleased with Allaah as his Rabb, with Islaam as his true Deen-religion and with Muhammad () as his Rasul (i.e. he accepts all this with his heart) then Jannah becomes compulsory for him.” Hearing this Abu Sa’eed was very surprised and said, “O Rasul of Allaah, say these words once again to me.” Rasulullaah then repeated the words to him. He then said, “There is one more thing through which Allaah will elevate a person 100 stages in Jannah and between every two stages there is a distance equal to the distance between the earth and sky.” Abu Sa’eed said, “O Rasul of Allaah, what is that?” Rasulullaah said, “That is waging Jihaad in the path of Allaah, that is waging Jihaad in

the path of Allaah, that is waging Jihaad in the path of Allaah." *[Muslim]*

mmm

Rush towards Jannah

وعن أبي موسى قال : قال رسول الله صلى الله عليه و سلم : " إن أبواب الجنة تحت ظلال السيوف " فقام رجل رث الهيئة فقال : يا أبا موسى أنت سمعت رسول الله صلى الله عليه و سلم يقول هذا ؟ قال : نعم فرجع إلى أصحابه فقال : أقرأ عليكم السلام ثم كسر جفن سيفه فألقاه ثم مشى بسيفه إلى العدو فضرب به حتى قتل . رواه مسلم

497. Hadhrat Abu Musa narrates that Rasulullaah said, **"The doors of Jannah lie beneath the shadows of the swords."** Hearing this, a person of lowly circumstances said, "Abu Musa, have you heard Rasulullaah say this?" he said, "Yes." The moment he heard this, he turned to his companions and said, "I greet you for the last time." He then tore the sheath of his sword and threw it. He then walked to the enemy and fought until he was martyred." *[Muslim]*

mmm

The message of the martyrs of Uhud

وعن ابن عباس أن رسول الله صلى الله عليه و سلم قال لأصحابه : " إنه لما أصيب إخوانكم يوم أحد جعل الله أرواحهم في جوف طير خضر ترد أنهار الجنة تأكل من ثمارها وتأوي إلى قناديل من ذهب معلقة في ظل العرش فلما وجدوا طيب مأكلهم ومشربهم ومقيلهم قالوا : من يبلغ إخواننا عنا أننا أحياء في الجنة لئلا يزهدوا في الجنة ولا ينكلوا عند الحرب فقال الله تعالى : أنا أبلغكم عنكم

فأنزل الله تعالى : (ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء) إلى أخر الآيات) رواه أبو داود

498. Hadhrat Ibn Abbaas narrates that Rasulullaah said to his companions, “When your brothers were martyred in the battle of Uhud, then Allaah put their souls in the form of green birds. Subsequently, these souls (in the form of the birds) come to the rivers of Jannah, they eat of the fruits there then they perched on the golden candles that hang in the shade of the ‘Arsh. When these birds have enjoyed their food, drink and perching they say, “Who is there who will convey the message to our brothers that we are alive in Jannah (and are enjoying the blessings of Allaah) so that there do not fall short in acquiring Jannah and they are not lazy at the time of fighting.” Allaah (heard them) and said, “I shall convey this message from you.” Subsequently, Allaah revealed this verse, “Do not think of those that have been martyred in the path of Allaah as dead, but they are alive with their Rabb, being provided for” to the end. *[Abu Dawud]*

mmm

Three types of believers

وعن أبي سعيد الخدري أن رسول الله صلى الله عليه و سلم قال : " المؤمنون في الدنيا على ثلاثة أجزاء : الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله والذي يأمنه الناس على الناس على أموالهم وأنفسهم ثم الذي إذا أشرف على طمع تركه لله عز و جل " . رواه أحمد

499. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "There are three types of believers in the world; there are some who believe in Allaah and His Rasul, then they are not involved in any doubt or misgiving. Moreover, they waged Jihaad with their lives and wealth in the path of Allaah (i.e. this is the group that reformed and purified their souls and they sacrificed and made effort for the success of the creation of Allaah and this is the group that has the highest rank.), that believer from whom the wealth and lives of people is safe (i.e. although he did not sacrifice and make effort for the success of the creation but the people are not harmed or hurt in any way, then the believer when the thought (of harming someone) comes, then he does not practice on this thought out of the fear of Allaah." *[Ahmad]*

mmm

The virtue of martyrdom

وعن عبد الرحمن بن أبي عميرة أن رسول الله صلى الله عليه و سلم قال : " ما من نفس مسلمة يقبضها ربها تحب أن ترجع إليكم وأن لها الدنيا وما فيها غير الشهيد " قال ابن عميرة : قال رسول الله صلى الله عليه و سلم : " لأن أقتل في سبيل الله أحب إلي من أن يكون لي أهل الوبر والمدر " . رواه النسائي

500. Hadhrat Abdur Rahman bin Abi Amirah narrates that Rasulullaah said, "When Allaah takes the soul

of a Muslim, then none besides a martyr likes to return and come to you and he gets things of the world and that which it contains (i.e. after a martyr reaches Allaah, when he sees the great status and fortune and honour, then he makes his desire apparent before Allaah that he wishes to come back to the world and be martyred again in the path of Allaah).” Hadhrat Abdur Rahman bin Abi Amirah says that Rasulullaah also said that by Allaah, getting martyred in the path of Allaah is more beloved to me than this that all the people of tents and mansions (i.e. all people) become my ownership and subjected to me.” *[Nasa’i]*

mmm

Which people will be in Jannah?

وعن حسناء بنت معاوية قالت : حدثنا عمي قال : قلت للنبي صلى الله عليه و سلم : من في الجنة ؟ قال : " النبي في الجنة والشهيد في الجنة والمولود في الجنة والوئيد في الجنة " . رواه أبو داود

501. Hadhrat Husna bin Mu’awiyah radhiyallaahu anha says that my uncle Aslam bin Sulaym narrates that (one day) he asked Rasulullaah , “Which people will be in Jannah?” Rasulullaah said, “In Jannah there will be the Ambiyaa, the martyrs, there will be children in Jannah and in Jannah will be those children who were buried alive.”

[Abu Dawud]

mmm

The reward for spending wealth in the path of Allaah

وعن علي وأبي الدرداء وأبي هريرة وأبي أمامة وعبد الله بن عمر وعبد الله بن عمرو وجابر بن عبد الله وعمران بن حصين رضي الله عنهم أجمعين كلهم يحدث عن رسول الله صلى الله عليه و سلم أنه قال : " من أرسل نفقة في سبيل الله وأقام في بيته فله بكل درهم سبعمائة درهم ومن غزا بنفسه في سبيل الله وأنفق في وجهه ذلك فله بكل درهم سبعمائة ألف درهم " . ثم تلا هذه الآية : (والله يضاعف لمن يشاء) رواه ابن ماجه

502. Hadhrat Ali, Hadhrat Abu Darda, Hadhrat Abu Hurayrah, Hadhrat Abu Umamah, Hadhrat Abdullaah bin Umar, Hadhrat Abdullaah bin Amr, Hadhrat Jaabir bin Abdullaah and Hadhrat Imraan bin Husayn all narrate that Rasulullaah said “The person who sends money and provisions in the path of Allaah (i.e. for Jihaad) and remains at home (i.e. he could not participate in Jihaad but he helps through money and provision) then he will get 700 Dirhams in lieu of every Dirham and the person who waged Jihaad personally and also spent wealth in Jihaad (i.e. he participated in Jihaad and also spent of his wealth) then he will get 700000 Dirhams in lieu of every Dirham.” Rasulullaah then recited the verse, ‘And Allaah multiplies for whoever He wishes.’ *[Ibn Maajah]*

mmm

The types of martyrs and their virtue

وعن فضالة بن عبيد قال : سمعت عمر بن الخطاب يقول : سمعت رسول الله صلى الله عليه و سلم يقول : " الشهداء أربعة : رجل مؤمن جيد الإيمان لقي العدو فصدق الله حتى قتل فذلك الذي يرفع الناس إليه أعينهم يوم القيامة هكذا " ورفع رأسه حتى سقطت قلنسوته فما أدري أقلنسوة عمر أراد أم قلنسوة النبي صلى الله عليه و سلم ؟ قال : " ورجل مؤمن جيد الإيمان لقي العدو كأنما ضرب

جلده بشوك طلح من الجبن أتاه سهم غرب فقتله فهو في الدرجة الثانية ورجل مؤمن خلط عملا صالحا وآخر سيئا لقي العدو فصدق الله حتى قتل فذلك في الدرجة الثالثة ورجل مؤمن أسرف على نفسه لقي العدو فصدق الله حتى قتل فذاك في الدرجة الرابعة " . رواه الترمذي وقال : هذا حديث حسن غريب

503. Hadhrat Fadhaalah bin Ubayd narrates that I heard Hadhrat Umar bin Khattaab saying that he heard Rasulullaah saying, "There are four types of martyrs; one is the Muslim that has complete Imaan and when he meets the enemy then he shows Allaah to be true until he fights and he is martyred. This is the person to whom people will lift their heads and look on the Day of Qiyaamat. **(Saying this) he lifted his head until his hat fell down."** The narrator (who narrates from Hadhrat Fudhaalah) says that I do not know that whose hat was meant by Hadhrat Fudhaalah (i.e. he did not clarify that) the hat of Hadhrat Umar fell down or the hat of Rasulullaah . Rasulullaah then said, "And the second is the believer of complete faith and when he meets the enemy then on account of cowardice he looks like the thorns of a thorny tree are piercing him (i.e. on account of cowardice his hair stands on end) then an arrow hits him. The one who shot the arrow is not known and the arrow killed him. This person has the second level. The third person is the believer who did some good actions and some evil actions and when he meets the enemy he shows Allaah to be true until he fights and is killed. This person is of the third level. The fourth person is the Muslim who oppressed himself a great degree (i.e. he did a lot of sins) and when he meets the enemy, then he shows Allaah to be true and he fights until he is killed. This person is of the fourth level." *[Tirmidhi]*

mmm

There are three types of people killed in Jihaad

وعن عتبة بن عبد السلمي قال : قال رسول الله صلى الله عليه و سلم : " القتلى ثلاثة : مؤمن جاهد نفسه وماله في سبيل الله فإذا لقي العدو قاتل حتى يقتل " قال النبي صلى الله عليه و سلم فيه : " فذلك الشهيد الممتحن في خيمة الله تحت عرشه لا يفضله النبيون إلا بدرجة النبوة ومؤمن خلط عملا صالحا وآخر سيئا جاهد بنفسه وماله في سبيل الله إذا لقي العدو قاتل حتى يقتل " قال النبي صلى الله عليه و سلم فيه : " ممصمصة محت ذنوبه وخطاياه إن السيف محاء للخطايا وأدخل من أي أبواب الجنة شاء ومنافق جاهد بنفسه وماله فإذا لقي العدو قاتل حتى يقتل فذاك في النار إن السيف لا يمحو النفاق " . رواه الدارمي

504. Hadhrat Utbah bin Abd Sulami narrates that Rasulullaah said, “Those who are martyred in Jihaad are of three types. One is the complete believer who waged Jihaad in the path of Allaah with his wealth and life. Subsequently, when he meets the enemy then (with complete bravery) he fights until he is martyred.” Rasulullaah said regarding this person, “This is the martyr who was tested for patience upon the difficulties of Jihaad. This is the martyr who will be in the tent of Allaah under the shade of the ‘Arsh (i.e. he will have a special status and closeness to Allaah) and the Ambiyaa are only above him in the status of Nubuwwah. The second person is the believer whose actions are mixed such that he has done some good actions and some bad actions. He

through his life and wealth he waged Jihaad in the path of Allaah and when the enemy faces him then he fights (with full bravery) until he is martyred.” Rasulullaah said regarding such a person, “Martyrdom or this characteristic purifies such that it wipes away his sins and errors and there is no doubt that the sword wipes out errors a great deal. This is the martyr who will be entered into Jannah through whichever door he likes.” The third is the hypocrite that (although) he waged Jihaad through his wealth and life and when he faces the enemy then he fights until he is killed but this person will go to hell because the sword does not wipe out hypocrisy.” *[Daarimi]*

mmm

The reward for standing guard one night in the path of Allaah

وعن ابن عائذ قال : خرج رسول الله صلى الله عليه و سلم في جنازة رجل فلما وضع قال عمر بن الخطاب رضي الله عنه : لا تصل عليه يا رسول الله فإنه رجل فاجر فالتفت رسول الله صلى الله عليه و سلم إلى الناس فقال : " هل رآه أحد منكم على عمل الإسلام ؟ " فقال رجل : نعم يا رسول الله حرس ليلة في سبيل الله فصلى عليه رسول الله صلى الله عليه و سلم وحثا عليه التراب وقال : " أصحابك يظنون أنك من أهل النار وأنا أشهد أنك من أهل الجنة " وقال : " يا عمر إنك لا تسأل عن أعمال الناس ولكن تسأل عن الفطرة " . رواه البيهقي في " شعب الإيمان "

505. Hadhrat Ibn Aa’idh narrates that (one day) Rasulullaah went along with the Janaazah of a person (in order to perform the Salaah). When the bier was placed down, Hadhrat Umar bin Khattaab said, “O Rasul of Allaah, do not perform the Janaazah of this person because he was an open sinner.” (Hearing this) Rasulullaah turned to the people and said, “Have any of you seen any action of

Islaam of this person?" A person said, "Yes, o Rasul of Allaah, this person stood guard one night in the path of Allaah." (Hearing this) Rasulullaah performed his Janaazah Salaah and (at the time of burial placed on his grave) sand and (addressing the deceased) said, "Your companions think that you are a dweller of Jahannam and I testify that you are a dweller of Jannah." Then he said to Umar, "Umar, you will not be asked about the actions of people but you will be questioned regarding Fitrat (Deen and Imaan)." *[Bayhaqi]*

mmm

Preparing for Jihaad

The importance of equipment for Jihaad

عن عقبة بن عامر قال : سمعت رسول الله صلى الله عليه و سلم وهو على المنبر يقول : " (وأعدوا له ما استطعتم من قوة) ألا إن القوة الرمي ألا إن القوة الرمي ألا إن القوة الرمي) رواه مسلم

506. Hadhrat Uqbah bin Aamir narrates that he heard Rasulullaah once saying on the pulpit, “You should prepare and get ready whatever means of strength and power you have the ability for in order to wage Jihaad against the disbelievers. **Remember, archery is power, remember, archery is power, remember, archery is power.”** *[Muslim]*

mmm

Encouragement to learn archery

وعنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " ستفتح عليكم الروم ويكفيكم الله فلا يعجز أحدكم أن يلهو بأسهمه " . رواه مسلم

507. Hadhrat Uqbah bin Aamir narrates that he heard Rasulullaah saying, “Soon Rome will be conquered for you and Allaah will suffice you (from the evil of the Romans).

Therefore, you should not be lazy in practising archery." *[Muslim]*

وعنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " من علم الرمي ثم تركه فليس منا أو قد عصى " . رواه مسلم

508. Hadhrat Uqbah bin Aamir narrates that he heard Rasulullaah said, **"The one who learnt archery and then left it is not of us** (i.e. he is not included amongst those who tread our path)." Or he said, "He has sinned."

[Muslim]

mmm

وعن سلمة بن الأكوع قال : خرج رسول الله صلى الله عليه و سلم على قوم من أسلم يتناضلون بالسوق فقال : " ارموا بني إسماعيل فإن أباكم كان راميا وأنا مع بني فلان " لأحد الفريقين فأمسكوا بأيديهم فقال : " ما لكم ؟ " قالوا : وكيف نرمي وأنت مع بني فلان ؟ قال : " ارموا وأنا معكم كلكم " . رواه البخاري

509. Hadhrat Salamah bin Akwa' narrates that (one day) Rasulullaah came to a tribe of Banu Aslam and those people were practicing archery at the time. Looking at them in this condition, Rasulullaah was very happy and said, "O Banu Ismaa'eel, (i.e. O Arabs) continue with archery because your father (Hadhrat Ismaa'eel) was an archer. And I am with that tribe (i.e. while the Banu Aslam were practicing archery, there were two groups. Taking the name of one group he said that in practicing I am with this group). However, the second group stopped their hands (i.e. when Rasulullaah became part of one group, the opposing group stopped). Rasulullaah said, "What happened to you?" (i.e. why have you stopped firing arrows?) They said, "How can we fire arrows when you are with the group." (i.e. we cannot tolerate that you leave us and join the other group).

Rasulullaah said, “(Well) carry on with archery, I am with all of you.” *[Bukhari]*

وعن أنس قال : كان أبو طلحة يتترس مع النبي صلى الله عليه و سلم بترس واحد وكان أبو طلحة حسن الرمي فكان إذا رمى تشرف النبي صلى الله عليه و سلم فينظر إلى موضع نبله . رواه البخاري

510. Hadhrat Anas narrates that Abu Talha (in the battlefield) was protecting Rasulullaah using a shield. Abu Talha was a very good archer. So when (he was firing arrows at the disbelivers with great mastery and also protecting Rasulullaah) he fired an arrow, Rasulullaah would look where the arrow fell and who it hit. *[Bukhari]*

mmm

Encouragement to rear horses for Jihaad

وعنه قال : قال رسول الله صلى الله عليه و سلم : (البركة في نواصي الخيل) (متفق عليه)

511. Hadhrat Anas narrates that Rasulullaah said, “**There are** blessings **in the foreheads of horses.”**

[Bukhari, Muslim]

mmm

وعن جرير بن عبد الله قال : رأيت رسول الله صلى الله عليه و سلم يلوي ناصية فرس بأصبعه ويقول : " الخيل معقود بنواصيها الخير إلى يوم القيامة : الأجر والغنيمة " . رواه مسلم

512. Hadhrat Jareer bin Abdullaah Bajali narrates that he saw Rasulullaah moving the hair on the forehead of a horse using his fingers and he was saying that until the Day

of Qiyaamat goodness has been placed in the foreheads of horses and goodness refers to reward and booty.” *[Muslim]*

mmm

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " من احتبس فرسا في سبيل الله إيمانا وتصديقا بوعده فإن شبعه وريه وروثه وبوله في ميزانه يوم القيامة " . رواه البخاري

513. Hadhrat Abu Hurayrah narrates that Rasulullaah □ said, “He who believes in Allaah and takes His promise to be true – on account of this he rears a horse for the path of Allaah, then its provision (i.e. whatever is ate and drank in the world) and its dung and urine will be weighed in the person’s scale on the day of Qiyaamat.”

[Bukhari]

mmm

A disliked horse

وعنه قال : كان رسول الله صلى الله عليه و سلم يكره الشكال في الخيل والشكال : أن يكون الفرس في رجله اليمنى بياض وفي يده اليسرى أو في يده اليمنى ورجله اليسرى . رواه مسلم

514. Hadhrat Abu Hurayrah narrates that Rasulullaah □ disliked the Shikaal horse. Shikaal means that the horse has whiteness on its right hindleg and left foreleg or whitness on the right foreleg and left hindleg.

[Muslim]

mmm

Racing horses

وعن عبد الله بن عمر : أن رسول الله صلى الله عليه و سلم سابق بين الخيل التي أضمرت من الحفياء وأمدها ثنية الوداع وبينهما ستة أميال وسابق بين الخيل التي لم تضمر من الثنية إلى مسجد بني زريق وبينهما ميل (متفق عليه)

515. Hadhrat Abdullaah bin Umar narrates that (one day) Rasulullaah made two horses race that were made Idhmaar of. This race began at Khafya' and ended at Thaniyyatul Wada'. Between these places is adistance of 6 miles. Those horses of which Idhmaar were not done, they were made to race between Thaniyyatul Wada' and Masjid Banu Zurayq. The distance between these two places is 1 mile. *[Bukhari, Muslim]*

Note: Idhmaar is to first feed a horse grass and make it fat. Then slowly it is taken off grass and fed feed. Then hot clothing is tied on it so that it sweats. When the sweat comes out, the horse becomes fit and fast.

mmm

The result of the race must be accepted with a happy heart

وعن أنس قال : كانت ناقة لرسول الله صلى الله عليه و سلم تسمى العضباء وكانت لا تسبق فجاء أعرابي على قعود له فسبقها فاشتد ذلك على المسلمين فقال رسول الله صلى الله عليه و سلم : " إن حقا على الله أن لا يرتفع شيء من الدنيا إلا وضعه " . رواه البخاري

516. 516. Hadhrat Anas narrates that Rasulullaah had a camel called ‘Adba’ and it would be behind (i.e. whichever camel it raced, it would leave it behind and win). However, (one day) a Bedouin brought his camel and (when he raced his camel with ‘Adba’ then) his camel won. This was difficult upon the Muslims so Rasulullaah said, **“It is an established principle of Allaah that whatever is raised in the world, Allaah brings it down.”** *[Bukhari]*

mmm

Practising archery and horseriding

عن عقبة بن عامر قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله تعالى يدخل بالسهم الواحد ثلاثة نفر الجنة : صانعه يحتسب في صنعته الخير والرامي به ومنبله فارموا واركبوا وأن ترموا أحب إلي من أن تركبوا كل شيء يلهو به الرجل باطل إلا رمية بقوسه وتأديبه فرسه وملاعبته امرأته فإنهن من الحق " . رواه الترمذي وابن ماجه

517. Hadhrat Uqbah bin Aamir narrates that Rasulullaah said, “Allaah enters three people into Jannah in lieu of an arrow (fired against the disbelievers), one is the maker of the arrow when he makes it for his livelihood and together hopes for reward (i.e. when he makes the arrow, then together with his livelihood he makes the intention that this arrow is being made to be used in Jihaad). The second is

the one who fired the arrow (in Jihaad) and the third is the one giving the arrow (i.e. the one who gives the archer the arrow). Therefore, do archery and horseriding (i.e. practise them) and your archery is better than horseriding according to me. (and remember), that which man adopts as play and amusement, it is useless and baseless except archery from ones arrow, rearing ones horse, playing with ones wife, all these are true." *[Tirmidhi, Ibn Maajah]*

mmm

The virtue of archery

وعن أبي نجيح السلمي قال : سمعت رسول الله صلى الله عليه و سلم يقول : " من بلغ بسهم في سبيل الله فهو له درجة في الجنة ومن رمى بسهم في سبيل الله فهو له عدل محرر ومن شاب شيبة في الإسلام كانت له نورا يوم القيامة " . رواه البيهقي في شعب الإيمان

518. Hadhrat Abu Najeeh Sulami narrates that he heard Rasulullaah saying, " He who fires an arrow in the path of Allaah (in Jihaad) on target, (i.e. he shot and it hit a disbeliever), then there is a great status for him in Jannah and he who fires an arrow in the path of Allaah (in Jihaad) (whether it hits the disbeliever or not), then for him it is equal to freeing a male or female slave, **and the person who becomes old in Islaam (i.e. Allaah kept him in Islaam until he became old and passed away) then that old age will be a light for him on the Day of Qiyaamat."** *[Bayhaqi]*

The permissible and impermissible forms of racing

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لا سبق إلا في نصل أو خف أو حافر " . رواه الترمذي وأبو داود والنسائي

519. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “It is not permissible to place a condition of taking wealth when racing, but in archery, camel racing and in horse racing.” *[Tirmidhi, Abu Dawud, Nasa’i]*

Ruling: there are three forms of making conditions when racing. One is not permissible and two are permissible. (1) there is a condition placed from both sides like it is said that if I go ahead or win, then you have to give so much or such a thing. And if you go forward or win then I shall give so much or such a thing. To place a condition in this way and to take that wealth is Haraam. (2) There is a condition from one side, like it is said that if you go forward or win then I shall give you so much or such a thing and if I go forward then you do not have to give anything. (3) a leader or a third person says that whichever person goes ahead or wins, I shall give him so much or a particular thing. These last two conditions are permissible and in both cases it will be permissible to take the wealth that was conditional.

mmm

The command to include a third horse in the race between two horses

وعنه قال : قال رسول الله صلى الله عليه و سلم : " من أدخل فرسا بين فرسين فإن كان يؤمن أن يسبق فلا خير فيه وإن كان لا يؤمن أن يسبق فلا بأس به " . رواه في شرح السنة وفي رواية أبي داود : قال : " من أدخل فرسا بين فرسين يعني وهو لا يأمن أن يسبق فليس بقمار ومن أدخل فرسا بين فرسين وقد أمن أن يسبق فهو قمار "

520. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The one who includes his horse between two horses, if that horse is such that (on account of its speed) there is conviction regarding it that it will beat the other two horses, then there is no goodness in it. If this conviction is not there that it will win, then there is no problem." *[Sharh us Sunnah]*

The words of the narration of Abu Dawud are that Rasulullaah said, "If a person includes his horse between two horses, i.e. regarding which there is no conviction that it will win, then this is not gambling. And if a person places such a horse of his about which there is conviction that it will win, then this is gambling."

mmm

Jalab is permissible, not Janab

وعن عمران بن حصين قال : قال رسول الله صلى الله عليه و سلم : " لا جلب ولا جنب " . زاد يحيى في حديثه : " في الرهان " . رواه أبو داود والنسائي ورواه الترمذي مع زيادة في باب " الغضب "

521. Hadhrat Imraan bin Husayn narrates that Rasulullaah said, "Jalab is not permissible and Janab is not permissible." One narrator (Yahya) has added the words in his narration that in horse racing Jalab is not permissible and Janab is not permissible. This narration has been transmitted by Abu Dawud and Nasa'i. Tirmidhi has also narrated it with a few more words and meanings in the chapter of Stealing.

Note:

In horse racing, Jalab means for a person to keep a horse at the back and he sits thereon and shouts the horses to go forward. Janab is to keep another horse at the side of ones horse and when the horse gets tired, he jumps onto the second one.

mmm

A liked horse

وعن أبي قتادة عن النبي صلى الله عليه و سلم قال : " خير الخيل الأدهم الأقرح الأرثم ثم الأقرح المحجل طلق اليمين فإن لم يكن أدهم فكميت على هذه الشية " . رواه الترمذي والدارمي

522. Hadhrat Abu Qatadah narrates from Rasulullaah that he said, “The best horse is black and upon its head there is some whiteness and on its nose there is whiteness. Then the best horse is the one upon whose forehead there is whiteness and its legs are white, but the right foreleg is not white. If there is no black horse, then a Kumayt horse is also good.” *[Tirmidhi, Daarimi]*

Note:

Kumayt is that horse whose tail and mane is black and the rest red.

mmm

وعن أبي وهب الجشمي قال : قال رسول الله صلى الله عليه و سلم : " عليكم بكل كميت أغر محجل أو أشقر أغر محجل أو أدهم أغر محجل " . رواه أبو داود والنسائي

523. Hadhrat Abu Wahb Jushami narrates that Rasulullaah said, “For you a horse that has a white forehead and white legs and is Kumayt is necessary (i.e. if you keep a horse, then keep such a horse) or keep a red horse whose

forehead is white and legs are white or keep a black horse whose forehead and legs are white.”

[Abu Dawud, Nasa’i]

mmm

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " يمن الخيل في الشقر " . رواه الترمذي وأبو داود

524. Hadhrat Ibn Abbaas narrates that Rasulullaah said, **“The blessing of horses’ lies in red horses.”**

[Tirmidhi, Abu Dawud]

mmm

The hair of horses should not be cut

وعن عتبة بن عبد السلمي أنه سمع رسول الله صلى الله عليه و سلم يقول : " لا تقصوا نواصي الخيل ولا معارفها ولا أذنابها فإن أذنابها مذابها ومعارفها دفاءها ونواصيها معقود فيها الخير " . رواه أبو داود

525. Hadhrat Utbah bin Abd Sulami narrates that Rasulullaah said, “Do not cut the hair of the forehead of horses, their manes and their tails because their tails are their protection (that they shake it and chase flies and insects away) and their manes give them warmth and goodness is kept in the hair of their foreheads.” *[Abu Dawud]*

mmm

The command to rear horses

وعن أبي وهب الجشمي قال : قال رسول الله صلى الله عليه و سلم : " ارتبطوا الخيل وامسحوا بنواصيها وأعجازها أو قال : كفالها وقلدوها ولا تقلدوها الأوتار " . رواه أبو داود والنسائي

526. Hadhrat Abu Wahb Jushami narrates that Rasulullaah said, “Rear horses, stroke your hands on their foreheads and on their backs and tie their necks but do not tie their necks with the string of a bow.” *[Abu Dawud, Nasa’i]*

mmm

Counsel to get good harvest from good land

وعن ابن عباس قال : كان رسول الله صلى الله عليه و سلم عبدا مأمورا ما اختصنا دون الناس بشيء إلا بثلاث : أمرنا أن نسبغ الوضوء وأن لا نأكل الصدقة وأن لا ننزي حمارا على فرس . رواه الترمذي والنسائي

527. Hadhrat Ibn Abbaas narrates that Rasulullaah had a commanded slave. He separated us (the people of the house) from the other people and besides three things he did not give a special command and they (the three things given special command of to the people of the house) are, (1) we should complete Wudhoo, (2) we should not eat of Sadaqah, (3) we should not leave donkeys among the horses*.” [Tirmidhi, Nasa’i]*

mmm

وعن علي رضي الله عنه قال : أهديت رسول الله صلى الله عليه و سلم بغلة فركبها فقال علي : لو حملنا الحمير على الخيل فكانت لنا مثل هذه ؟ فقال رسول الله صلى الله عليه و سلم : " إنما يفعل ذلك الذين لا يعلمون " . رواه أبو داود والنسائي

528. Hadhrat Ali narrates that (on one occasion) a mule was given as a gift to Rasulullaah . He mounted it so Hadhrat Ali said, “If we leave the donkeys amongst the horses, then we could also get such a mule.” Hearing this, Rasulullaah said, “This is done by those who are unaware.” *[Abu Dawud, Nasa’i]*

mmm

The swords of Rasulullaah

وعن أنس قال : كانت قبيعة سيف رسول الله صلى الله عليه و سلم من فضة . رواه الترمذي وأبو داود والنسائي والدارمي

529. Hadhrat Anas narrates that the head of the sword of Rasulullaah was of silver.

[Tirmidhi, Abu Dawud, Nasa’i, Daarimi]

mmm

وعن هود بن عبد الله بن سعد عن جده مزيدة قال : دخل رسول الله صلى الله عليه و سلم يوم الفتح وعلى سيفه ذهب وفضة . رواه الترمذي وقال : هذا حديث غريب

530. Hadhrat Hud bin Abdullaah bin Sa’d narrates from his grandfather whose name is Mazeedah that Rasulullaah entered (Makkah) on the day of conquest. **The**

sword he had with him at the time had work of silver and gold on it. *[Tirmidhi]*

mmm

In the battle of Uhud, Rasulullaah donned two sets of armour

وعن السائب بن يزيد : أن النبي صلى الله عليه و سلم كان عليه يوم أحد درعان قد ظاهر بينهما . رواه أبو داود وابن ماجه

531. Hadhrat Saa'ib bin Yazeed narrates that on the day of the battle of Uhud Rasulullaah had two sets of armour on his body. He wore one on top of the other.

[Abu Dawud, Ibn Maajah]

mmm

The flags of Rasulullaah

وعن ابن عباس قال : كانت راية نبي الله صلى الله عليه و سلم سوداء ولواؤه أبيض . رواه الترمذي وابن ماجه

532. Hadhrat Ibn Abbaas narrates that the big flag of Rasulullaah was black and the small one was white.

[Tirmidhi, Ibn Maajah]

mmm

وعن موسى بن عبيدة مولى محمد بن القاسم قال : بعثني محمد بن القاسم إلى البراء بن عازب يسأله عن راية رسول الله صلى الله عليه و سلم فقال : كانت سوداء مربعة من نمرة . رواه أحمد والترمذي وأبو داود

533. Hadhrat Musa bin Ubaydah who is the freed slave of Hadhrat Muhammad bin Qaasim (Tabi'i) narrates that (one day) Hadhrat Muhammad bin Qaasim sent me to Hadhrat Bara bin Aazib in order to enquire how was the flag of Rasulullaah . **Hadhrat Bara said that the flag (of Rasulullaah) was black. Its cloth was square and it had white and black stripes.** *[Ahmad, Tirmidhi, Abu Dawud]*

mmm

وعن جابر : أن النبي صلى الله عليه و سلم دخل مكة ولواؤه أبيض . رواه الترمذي وأبو داود وابن ماجه

534. Hadhrat Jaabir narrates that **when Rasulullaah entered Makkah, the flag he had at the time was white**. *[Tirmidhi, Abu Dawud, Ibn Maajah]*

mmm

The liked things of Rasulullaah

عن أنس قال : لم يكن شيء أحب إلى رسول الله صلى الله عليه و سلم بعد النساء من الخيل . رواه النسائي

535. Hadhrat Anas narrates that in the sight of Rasulullaah nothing was more beloved to him after women than horses. *[Nasa'i]*

mmm

The liked quiver and spear of Rasulullaah

وعن علي قال : كانت بيد رسول الله صلى الله عليه و سلم قوس عربية فرأى رجلا بيده قوس فارسية قال : " ما هذه ؟ ألقها وعليكم بهذه وأشباهها ورماح القنا فإنها يؤيد الله لكم بها في الدين ويمكن لكم في البلاد " . رواه ابن ماجه

536. Hadhrat Ali narrates that there was an Arabian quiver in the hands of Rasulullaah and Rasulullaah saw an Iranian quiver in the hands of a companion and said, "What is this? Throw it, you should keep one like this (an

Arabian one) and you should keep it in this way. Moreover, you should keep a complete spear. Definitely, through them Allaah will aid you in Deen and He will establish you in the cities of the disbelivers." *[Ibn Maajah]*

mmm

Etiquettes of Journey

A preferable day to undertake a journey

عن كعب بن مالك : أن النبي صلى الله عليه و سلم خرج يوم الخميس في غزوة تبوك وكان يحب أن يخرج يوم الخميس . رواه البخاري

537. Hadhrat Ka'b bin Maalik narrates that Rasulullaah departed for the battle of Tabuk on a Thursday and **Rasulullaah liked to begin a Jihaad journey on a Thursday.** *[Bukhari]*

mmm

Prohibition of travelling alone

وعن عبد الله بن عمر قال : قال رسول الله صلى الله عليه و سلم : " لو يعلم الناس ما في الوحدة ما أعلم ما سار راكب بليل وحده " . رواه البخاري

538. Hadhrat Abdullaah bin Umar narrates that Rasulullaah said, “If people knew (the harm and worry) that comes about by travelling alone that I am aware of, then no one would have the courage to travel at night.” *[Bukhari]*

mmm

Prohibition of a dog and tying a rope around the neck of the camel

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لا تصحب الملائكة رفقة فيها كلب ولا جرس " . رواه مسلم

539. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“The angels are not with the caravan that has a dog and bell with them.”** *[Muslim]*

mmm

وعنه أن رسول الله صلى الله عليه و سلم قال : " الجرس مزامير الشيطان " . رواه مسلم

540. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“Bells are the instruments of Shaytaan.”** *[Muslim]*

mmm

وعن أبي بشير الأنصاري : أنه كان مع رسول الله صلى الله عليه و سلم في بعض أسفاره فأرسل رسول الله صلى الله عليه و سلم رسولا : " لا تبقين في رقبة بغير قلادة من وتر أو قلادة إلا قطعت "

541. Hadhrat Abu Bashir Ansaari narrates that he was in a journey accompanying Rasulullaah and Rasulullaah sent a person to announce among the caravan that no one should keep the string of a bow tied around the neck of a

camel or he said that the rope tied around the neck should not be kept, but cut. *[Bukhari, Muslim]*

mmm

Etiquettes of travel

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " إذا سافرتم في الخصب فأعطوا الإبل حقها من الأرض وإذا سافرتم في السنة فأسرعوا عليها السير وإذا عرستم بالليل فاجتنبوا الطريق فإنها طرق الدواب ومأوى الهوام بالليل " . وفي رواية : " إذا سافرتم في السنة فبادروا بها نقيها " . رواه مسلم

542. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When you travel in the time of abundant provision, then give these camels their right (of eating) from the earth, (i.e. give them chance to graze) and when you travel during drought then travel quickly upon them. Moreover, when you set up camp at night, then do not disembark on the road because cattle walk on the road and it is the home of poisonious animals and it it their place of passing.” One narration states that, “When you travel upon camels during drought then travel quickly when the camels have strength in their bodies.” *[Muslim]*

mmm

Helping ones travel companion

وعن أبي سعيد الخدري قال : بينما نحن في سفر مع رسول الله صلى الله عليه و سلم إذ جاءه رجل على راحلة فجعل يضرب يمينا وشمالا فقال رسول الله صلى الله عليه و سلم : " من كان معه فضل ظهر فليعد به على من لا ظهر له ومن كان له فضل زاد فليعد به على من لا زاد له " قال : فذكر من أصناف المال حتى رأينا أنه لا حق لأحد منا في فضل . رواه مسلم

543. Hadhrat Abu Sa'eed Khudri narrates that on one occasion when we were accompanying Rasulullaah on a journey, suddenly a person came on camel back to Rasulullaah and began to turn the camel right and left. Subsequently, (looking at this) Rasulullaah said, "He who has a conveyance beyond his needs, he should give that conveyance to the one who does not have a conveyance. And he who has provision beyond his needs, he should give provision to the one who does not have." The narrator says that after this, Rasulullaah mentioned wealth and types of things (i.e. he took the names of certain things saying that he who has them beyond his needs he should spend upon the one who does not have) until (through his advice and encouragement) we felt that none of us have right over any of our possessions that are beyond our needs (but the real deserving one of them is the person who is deprived of that thing at that time.)" *[Muslim]*

mmm

When the objective of the journey has been completed then return home quickly

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " السفر قطعة من العذاب يمنع أحدكم نومه وطعامه وشرابه فإذا قضى نهمه من وجهه فليعجل إلى أهله " (متفق عليه)

544. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "**Journey is a piece of punishment.** It does not let you sleep (for rest and comfort) nor does it let you eat and drink. Therefore, when any of you travel (and) complete the objective of your journey (i.e. the objective for which you travelled, that objective is attained) then he should hurry in returning to his family." *[Bukhari, Muslim]*

mmm

Treatment of children and women

وعن عبد الله بن جعفر قال : كان رسول الله صلى الله عليه و سلم إذا قدم من سفر تلقي بصبيان أهل بيته وإنه قدم من سفر فسبق بي إليه فحملني بين يديه ثم جيء بأحد ابني فاطمة فأردفه خلفه قال : فأدخلنا المدينة ثلاثة على دابة . رواه مسلم

545. Hadhrat Abdullaah bin Ja'far narrates that when Rasulullaah would return from a journey, he would be welcomed by the children of the household (i.e. the women would bring the children to him). Subsequently, (one day) when Rasulullaah returned from a journey (and reached close to Madinah Munawwarah) I was presented to him. He took me up and seated me in front of him. Then one of the sons of Hadhrat Faatimah (i.e. either Hadhrat Hasan or Hadhrat Husayn would be brought) and he would seat him

behind and then (in this way) we three upon one animal would enter Madinah.” *[Muslim]*

mmm

وعن أنس : أنه أقبل هو وأبو طلحة مع رسول الله صلى الله عليه و سلم ومع النبي صلى الله عليه و سلم صفية مردفها على راحلته . رواه البخاري

546. Hadhrat Anas narrates that Rasulullaah □ returned from a journey from Khaybar alongwith Hadhrat Talha and himself, then on this occasion Hadhrat Safiyyah radhiyallaahu anha was with Rasulullaah □ and he seated her behind him. *[Bukhari]*

mmm

Counsel not to return from journey at night

وعنه قال : كان رسول الله صلى الله عليه و سلم لا يطرق أهله ليلا وكان لا يدخل إلا غدوة أو عشية (متفق عليه)

547. Hadhrat Anas narrates that Rasulullaah □ never used to return to his household from a journey at night, but in the beginning of the morning, i.e. at the time of dawn or in the last portion, i.e. at evening he would enter home.

[Bukhari, Muslim]

mmm

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " إذا طال أحدكم الغيبة فلا يطرق أهله ليلا (متفق عليه)

548. Hadhrat Jaabir narrates that Rasulullaah said, “When the absence of any of you is for a long time, (i.e. many days pass during journey) then (at the time of return) he should not enter the home at night.” *[Bukhari, Muslim]*

mmm

وعنه أن النبي صلى الله عليه و سلم قال : " إذا دخلت ليلا فلا تدخل على أهلك حتى تستحد المغيبة وتمتشط الشعثة " (متفق عليه)

549. Hadhrat Jaabir narrates that Rasulullaah said, “If you reach at night (from journey your return to your city) then do not enter home until your wife does not clean the hair below her navel and the wife that has dishevelled hair can comb it.” *[Bukhari, Muslim]*

mmm

It is Sunnah to host others upon return from a journey

وعنه أن النبي صلى الله عليه و سلم لما قدم المدينة نحر جزورا أو بقرة . رواه البخاري

550. Hadhrat Jaabir narrates that Rasulullaah would slaughter a camel or cow upon reaching Madinah. *[Bukhari, Muslim]*

mmm

The Masnun method of returning from journey

وعن كعب بن مالك قال : كان النبي صلى الله عليه و سلم لا يقدم من سفر إلا نهارا في الضحى فإذا قدم بدأ بالمسجد فصلى فيه ركعتين ثم جلس فيه للناس (متفق عليه)

551. Hadhrat Ka'b bin Maalik narrates that Rasulullaah never used to return from a journey at a time besides the mid-morning. Subsequently, when he returned from a journey he would go to the Masjid and perform 2 Rak'at of Salaah then he would sit there to meet the people.

[Bukhari, Muslim]

mmm

وعن جابر قال : كنت مع النبي صلى الله عليه و سلم في سفر فلما قدمنا المدينة قال لي : " ادخل المسجد فصل فيه ركعتين " . رواه البخاري

552. Hadhrat Jaabir narrates that he accompanied Rasulullaah on a journey. When he returned to Madinah, then he said to me, **"Go to the Masjid and perform 2 Rak'at there."** *[Bukhari]*

mmm

The beginning part of the day is blessed

عن صخر بن وداعة الغامدي قال : قال رسول الله صلى الله عليه و سلم : " اللهم بارك لأمتي في بكورها " وكان إذا بعث سرية أو جيشا بعثهم من أول النهار وكان صخر تاجرا فكان يبعث تجارته أول النهار فأثرى وكثر ماله . رواه الترمذي وأبو داود والدارمي

553. Hadhrat Sakhr bin Wada'ah Ghaamidi narrates that (one day) Rasulullaah said (i.e. he made Du'aa' in this way), "O Allaah, bless the beginning part of the day for my Ummah (i.e. if the people of my Ummah seek knowledge at the beginning of the day or they seek sustenance or undertake a journey etc. then bless them in it)." Subsequently, whenever Rasulullaah would send off a small or large army, then he would send them off in the beginning of the day. And Sakhr (who was a trader), (with the objective of getting the blessings of this Du'aa') would send off his merchandise in the beginning of the day. Subsequently, he became wealthy and there was great increase in his wealth." *[Tirmidhi, Abu Dawud, Daarimi]*

mmm

The benefit of travelling at night

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " عليكم بالدلجة فإن الأرض تطوى بالليل " . رواه أبو داود

554. Hadhrat Anas narrates that Rasulullaah said, **“Make it necessary upon yourselves to move at night because at night, the earth is folded.”** *[Abu Dawud]*

mmm

How many companions should a person have on journey?

وعن عمرو بن شعيب عن أبيه عن جده أن رسول الله صلى الله عليه و سلم قال : " الراكب شيطان والراكبان شيطانان والثلاثة ركب " . رواه مالك والترمذي وأبو داود والنسائي

555. Hadhrat Amr bin Shu’ayb narrates from his father from his grandfather that Rasulullaah said, “One rider is a devil, two riders are two devils and three riders are three riders.” *[Maalik, Tirmidhi, Abu Dawud, Nasa’i]*

mmm

Counsel to appoint a leader on journey

وعن أبي سعيد الخدري أن رسول الله صلى الله عليه و سلم قال : " إذا كان ثلاثة في سفر فليؤمروا أحدهم " . رواه أبو داود

556. Hadhrat Abu Sa’eed Khudri narrates that Rasulullaah said, **“When there are three people on a journey, then one of them should be made the leader.”**

[Abu Dawud]

mmm

The best companion and the best army

وعن ابن عباس عن النبي صلى الله عليه و سلم قال : " خير الصحابة أربعة وخير السرايا أربعمائة وخير الجيوش أربعة آلاف ولن يغلب اثنا عشر ألفا من قلة " . رواه الترمذي وأبو داود والدارمي وقال الترمذي : هذا حديث غريب

557. Hadhrat Ibn Abbaas narrates from Rasulullaah that he said, "The best companions and friends are the ones that (are at least) four, from the small armies, the best army is the one that has 400 hundred soldiers and from the large armies, the best one is the one that has 12000 soldiers and 12000 on being less will never be overpowered."

[Timidhi, Abu Dawud, Daarimi]

mmm

The habitual practice of Rasulullaah on journey

وعن جابر قال : كان رسول الله صلى الله عليه و سلم يتخلف في المسير فيزجي الضعيف ويردف ويدعو لهم . رواه أبو داود

558. Hadhrat Jaabir narrates that (while on journey) Rasulullaah would remain at the back when moving (on account of humility and in looking at helping and being aware of his companions). Subsequently, he would move the conveyance of the weak (so that he could move with the group) and he would seat the person walking behind him and he would make Du'aa' for those in the caravan. *[Abu Dawud]*

mmm

Counsel not to spread out when disembarking

وعن أبي ثعلبة الخشني قال : كان الناس إذا نزلوا منزلا تفرقوا في الشعاب والأودية فقال رسول الله صلى الله عليه و سلم : " إن تفرقكم في هذه الشعاب والأودية إنما ذلكم من الشيطان " . فلم ينزلوا بعد ذلك منزلا إلا انضم بعضهم إلى بعض حتى يقال : لو بسط عليهم ثوب لعمهم . رواه أبو داود

559. Hadhrat Abu Tha'labah Khushani narrates that (first) generally it would happen that the people (the companions), whenever they disembarked at a place, they would spread out in the valleys and alleies (i.e. one would disembark at one spot and another person elsewhere). Subsequently, (in order to finish off this way) Rasulullaah said, "Undoubtedly, this disembarking of yours' in the valleys and alleies is only from Shaytaan." After this was said, whenever people would disembark at a place, **people would disembark so close to each other that it was said that if a single piece of cloth were to be spread over them, it would cover them all.** *[Abu Dawud]*

mmm

The equality of Rasulullaah on a Jihaad journey

وعن عبد الله بن مسعود رضي الله عنه قال : كنا يوم بدر كل ثلاثة على بعير فكان أبو لبابة وعلي بن أبي طالب زميلي رسول الله صلى الله عليه و سلم قال : فكانت إذا جاءت عقبة رسول الله صلى الله عليه و سلم قالا : نحن نمشي عنك قال : " ما أنتما بأقوى مني وما أنا بأغنى عن الأجر منكما " . رواه في شرح السنة

560. Hadhrat Abdullaah bin Mas'ood narrates that on the day of Badr (i.e. on the occasion of the battle of Badr) our

condition was such that every three of us would ride a camel (in turns) and Abu Lubabah and Hadhrat Ali were partners in the camel of Rasulullaah . Hadhrat Abdullaah explains that when the turn of Rasulullaah would come for dismounting then Abu Lubabah and Hadhrat Ali would say that in lieu of you we shall walk (you remain riding the camel). However, **Rasulullaah said, "You two are not more powerful than me nor am I independent of reward compared to you** (i.e. I am more powerful than you and I am in need of reward in the Aakhirat)." *[Sharh us Sunnah]*

mmm

The counsel of Rasulullaah regarding treatment of animals and the action of the Sahabah

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه و سلم قال : " لا تتخذوا ظهور دوابكم منابر فإن الله تعالى إنما سخرها لكم لتبلغكم إلى بلد لم تكونوا بالغيه إلا بشق الأنفس وجعل لكم الأرض فعليها فاقضوا حاجاتكم " . رواه أبو داود

561. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, "Do not make the backs of your animals into pulpits because Allaah has made animals subservient to you so that you could go to those places and cities where you could not reach except with difficulty and hardship (i.e. the objective of the animals is to mount them and in order to attain ones objective through them. Therefore,

it is not appropriate to give them harm) and Allaah has created the earth for you (for this objective) therefore, fulfil your work and needs from it." *[Abu Dawud]*

mmm

وعن أنس قال : كنا إذا نزلنا منزلا لا نسبح حتى نحل الرحال . رواه أبو داود

562. Hadhrat Anas narrates that when we dismounted at a place, then we would not perform Salaah until we did not remove the luggage from the animals.

[Abu Dawud]

mmm

Knowing the rights of Rasulullaah

وعن بريدة قال : بينما رسول الله صلى الله عليه و سلم يمشي إذا جاءه رجل معه حمار فقال : يا رسول الله اركب وتأخر الرجل فقال رسول الله صلى الله عليه و سلم : " لا أنت أحق بصدر دابتك إلا أن تجعله لي " . قال : جعلته لك فركب . رواه الترمذي وأبو داود

563. Hadhrat Buraydah narrates that (on a journey) Rasulullaah was walking and a person mounted on his donkey came to him and said, "O Rasul of Allaah, mount my donkey. And saying this the person (on the back of the donkey) moved back (so that Rasulullaah could sit in front) but he said, "I shall not sit at the front because (upon your animal) you are worthy of sitting in front except if you make me worthy. (i.e. although the person moved back making him worthy of sitting in front but out of complete caution

Rasulullaah clarified that I can sit at the front of your conveyance when you tell me in clear words that I can sit in front.) The person said, “ (I say with clarity that) I have made (you) worthy of it.” After this, Rasulullaah sat at the front. *[Tirmidhi, Abu Dawud]*

mmm

A devilish camel and a devilish home

وعن سعيد بن أبي هند عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " تكون إبل للشياطين وبيوت للشياطين " . فأما إبل الشياطين فقد رأيتها : يخرج أحدكم بنجيبات معه قد أسمنها فلا يعلو بعيرا منها ويمر بأخيه قد انقطع به فلا يحمله وأما بيوت الشياطين فلم أرها كان سعيد يقول : لا أراها إلا هذه الأقفاص التي يستر الناس بالديباج . رواه أبو داود

564. Hadhrat Sa’eed bin Abu Hind (Tabi’i) narrates from Hadhrat Abu Hurayrah that he said that Rasulullaah said, “(Some) camels are for the devils and (some) homes are for devils. Subsequently, the camels that are for devils I have seen them that some of you take a good type of camel and come out which the person has made very fat but he does not mount any of these camels and passes by his Muslim brother who has become tired, then too he does mount him on the camel and the homes that are for the devils I have not seen.” The narrator of the Hadith Hadhrat Sa’eed says that my thought is that the house (which is for the devils) are these rooms which people cover with silken cloth.

[Abu Dawud]

mmm

Prohibition of surrounding many places and disembarking at many places

وعن سهل بن معاذ عن أبيه قال : غزونا مع النبي صلى الله عليه و سلم فضيق الناس المنازل وقطعوا الطريق فبعث نبي الله صلى الله عليه و سلم مناديا ينادي في الناس : " إن من ضيق منزلا أو قطع طريقا فلا جهاد له " . رواه أبو داود

565. Hadhrat Sahl Ibn Mu'adh narrates from his father that he said, "On one occasion we went for Jihaad with Rasulullaah (and encamped at a place) so the people made all the place small and cut off the road (i.e. some people took more place than needed on account of which other people were in difficulty. In this way the path was also made small on account of which it became difficult to go up and down). (Looking at this) Rasulullaah sent an announcer amongst the people and made him announce that 'He who has made the place small or has cut off the path will not get the reward of Jihaad." *[Abu Dawud]*

mmm

The best time to return from journey

وعن جابر رضي الله عنه عن النبي صلى الله عليه و سلم قال : " إن أحسن ما دخل الرجل أهله إذا قدم من سفر أول الليل " . رواه أبو داود

566. Hadhrat Jaabir narrates from Rasulullaah that he said, **"The best time for a man to return to his household from a journey is the initial part of the night."** *[Abu Dawud]*

Note:

this ruling is when the journey is not very long or the household has been informed of ones return from before.

How did Rasulullaah lie down while on journey?

عن أبي قتادة قال : كان رسول الله صلى الله عليه و سلم إذا كان في سفر فعرس بليل اضطجع على يمينه وإذا عرس قبيل الصبح نصب ذراعه ووضع رأسه على كفه . رواه مسلم

567. Hadhrat Abu Qatadah narrates that when Rasulullaah was on journey and he would dismount in the last part of the night (to rest) then he would lie on his right side and when he would dismount just before morning, **then he would put his right arm up and place his hands in his palm** (so that sleep does not overpower him). *[Muslim]*

mmm

The reward for beginning the return journey in the morning

وعن ابن عباس قال : بعث النبي صلى الله عليه و سلم عبد الله بن رواحة في سرية فوافق ذلك يوم الجمعة فغدا أصحابه وقال : أتخلف وأصلي مع رسول الله صلى الله عليه و سلم ثم ألحقهم فلما صلى مع رسول الله صلى الله عليه و سلم رآه فقال : " ما منعك أن تغدو مع أصحابك ؟ " فقال : أردت أن أصلي معك ثم

ألحقهم فقال : " لو أنفقت ما في الأرض جميعا ما أدركت فضل غدوتهم " . رواه الترمذي

568. Hadhrat Ibn Abbaas narrates that Rasulullaah sent Hadhrat Abdullaah bin Rawaha (for Jihaad) with a small army. Coincidentally it was a Friday. Subsequently, his companions (the soldiers) left in the morning but Abdullaah said in his heart that I shall leave later (he said this to himself or to another). I shall perform Jumu'ah Salaah with Rasulullaah , then I shall meet up with the army. When Abdullaah performed Jumu'ah Salaah with Rasulullaah and Rasulullaah saw him and asked, "What stopped you from going with your companions in the morning?" He said, "I wanted to perform Jumu'ah Salaah with you then join my companions." **Rasulullaah said (when hearing this), "You can spend all that is on earth (in the path of Allaah), then too, you will not be able to get reward equal to that of your companions who left in the morning."**
[Tirmidhi]

mmm

Prohibition of the skin of a leopard

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لا تصحب الملائكة رفقة فيها جلد نمر " . رواه أبو داود

569. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **"The angels (of mercy) are not with the caravan in which there is the skin of a leopard.**" (i.e. it is prohibited to mount or sit in the skin of a leopard because the signs of pride are created from it). *[Abu Dawud]*

mmm

The virtue of serving people while on journey

وعن سهل بن سعد رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " سيد القوم في السفر خادمهم فمن سبقهم بخدمة لم يسبقوه بعمل إلا الشهادة " . رواه البيهقي في " شعب الإيمان "

570. Hadhrat Sahl bin Sa'd narrates that Rasulullaah said, "**On journey, the servant of the people is the leader.** Therefore, the person who goes ahead in service, besides martyrdom, no one can surpass this person through any action." *[Bayhaqi]*

mmm

Writing letters to disbelievers and calling them to Islaam

The letter of Rasulullaah to Ceaser of Rome

عن ابن عباس : أن النبي صلى الله عليه و سلم كتب إلى قيصر يدعوه إلى الإسلام وبعث بكتابه إليه دحية الكلبي وأمره أن يدفعه إلى عظيم بصرى ليدفعه إلى قيصر فإذا فيه : " بسم الله الرحمن الرحيم من محمد عبد الله ورسوله إلى هرقل عظيم الروم سلام على من اتبع الهدى أما بعد فإني أدعوك بداعية الإسلام أسلم تسلم وأسلم يؤتك الله أجرك مرتين وإن توليت فعليك إثم الأريسيين و (يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم أن لا نعبد إلا الله ولا نشرك به شيئا ولا يتخذ بعضنا بعضا أربابا من دون الله فإن تولوا فقولوا : اشهدوا بأنا مسلمون) متفق عليه . وفي رواية لمسلم قال : من محمد رسول الله " وقال : " إثم اليريسيين " وقال : " بدعاية الإسلام "

571. Hadhrat Ibn Abbaas narrates that Rasulullaah wrote a letter to Ceaser (i.e. king of Rome) in which he called him to Islaam. He gave this letter to Dihya Kalbi and commanded him to give this letter to the leader of Busra so that he (the leader of Busra) can send it to Ceaser. This was written in the letter, 'In the name of Allaah, the Beneficient, the Merciful, from Muhammad the servant and Rasul-Messenger of Allaah to Heraclius the Head Governor of Rome. Peace be upon those who follow the guidance (through accepting Islaam and through their good deeds). After this, I invite you towards Islaam. Accept Islaam, you will be safe and protected (from the punishment of the world

and the Aakhirat). Become a Muslim, Allaah will grant you double reward (one for believing in your Nabi and one reward for believing in me) and if you turn away (i.e. you do not accept Islaam) then the sin of the people of your country and subjects (will also) be upon you. (Because of you not accepting Islaam they remained in disbelief, therefore the responsibility for their deviation will also be upon you). O people of the book, come to a word that is equal between us. And that word is ‘we shall not worship anyone but Allaah, we shall not ascribe any partner to Him and we shall not not make anyone accomplice to Allaah.’ If he then turns away and rejects (from accepting this word of the people of the book) then (o believers) announce that (o disbelievers), testify that we are Muslims.” *[Bukhari, Muslim]*

mmm

The disrespect of Chosroes shown to the letter of Rasulullaah

وعنه أن رسول الله صلى الله عليه و سلم بعث بكتابه إلى كسرى مع عبد الله بن حذافة السهمي فأمره أن يدفعه إلى عظيم البحرين فدفعه عظيم البحرين إلى كسرى فلما قرأ مزقه قال ابن المسيب : فدعا عليهم رسول الله صلى الله عليه و سلم أن يمزقوا كل ممزق . رواه البخاري

572. Hadhrat Ibn Abbaas narrates that Rasulullaah wrote a letter to Chosroes (the king of Persia) and sent it with Abdullaah bin Hudhaafa Sahmi (that had a similar subject matter that was written and sent to Ceaser) and he commanded him to take it to the governor of Bahrain (so that he could take it to Chosroes). Subsequently, Abdullaah bin Hudhaafa took the letter to the governor of Bahrain and the governor of Bahrain sent it to Chosroes. When Chosroes read the letter, then (instead of practising) he tore it. (One of the

narrators) Ibn Musayyib says that Rasulullaah made Du'aa of misfortune for Chosroes and his subjects that they should be destroyed; totally destroyed. *[Bukhari]*

mmm

Calling to Islaam through letters

وعن أنس : أن النبي صلى الله عليه و سلم كتب إلى كسرى وإلى قيصر وإلى النجاشي وإلى كل جبار يدعوهم إلى الله وليس بالنجاشي الذي صلى عليه النبي صلى الله عليه و سلم . رواه مسلم

573. Hadhrat Anas narrates that Rasulullaah wrote letters to Chosroes (king of Iran), Ceaser (king of Rome) and Najashi (king of Abyssinia) and every proud and stubborn king in which he called them to Allaah (i.e. Islaam). **And this Najashi to whom Rasulullaah wrote the letter was not the Najashi for whom Rasulullaah performed Salaat ul Janaazah in absentia in Madinah Munawwarah.** *[Muslim]*

mmm

A few important counsels for the leader of the army and the Mujaahideen

وعن سليمان بن بريدة عن أبيه قال : كان رسول الله صلى الله عليه و سلم إذا أمر أميرا على جيش أو سرية أوصاه في خاصته بتقوى الله ومن معه من المسلمين خيرا ثم قال : " اغزوا بسم الله قاتلوا من كفر بالله اغزوا فلا تغلوا ولا تغدروا ولا تمثلوا ولا تقتلوا وليدا وإذا لقيت عدوك من المشركين فادعهم إلى ثلاث

خصال أو خلال فأيتهن ما أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى الإسلام فإن أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين وعليهم ما على المهاجرين فإن أبوا أن يتحولوا منها فأخبرهم أنهم يكونون كأعراب المسلمين يجري عليهم حكم الله الذي يجري عليهم حكم الله الذي يجري على المؤمنين ولا يكون لهم في الغنيمة والفيء شيء إلا أن يجاهدوا مع المسلمين فإن هم أبوا فعلهم الجزية فإن هم أجابوك فاقبل منهم وكف عنهم فإن هم أبوا فاستعن بالله وقاتلهم وإذا حاصرت أهل حصن فأرادوك أن تجعل لهم ذمة الله وذمة نبيه فلا تجعل لهم ذمة الله ولا ذمة نبيه ولكن اجعل لهم ذمتك وذمة أصحابك فإنكم أن تخفروا ذممكم وذمم أصحابكم أهون من أن تخفروا ذمة الله وذمة رسوله وإن حاصرت أهل حصن فأرادوك أن تنزلهم على حكم الله فلا تنزلهم على حكم الله ولكن أنزلهم على حكمك فإنك لا تدري : أتصيب حكم الله فيهم أم لا ؟ " . رواه مسلم

574. Hadhrat Sulayman bin Buraydah narrates from his father (Buraydah) that he said, “Whenever Rasulullaah would appoint a person the leader of a small or big army **then he would give him special advice** regarding fearing Allaah and to be good to those Muslims going with him (in Jihaad) and after that he would say, “Go, take the name of Allaah and do Jihaad in the path of Allaah. Fight against the one who disbelieves in Allaah. Wage Jihaad and do not misappropriate in the booty, do not break promises, do not mutilate (i.e. do not cut off the nose, ears etc. of any person) and do not kill children. And when you meet the polytheist enemy, then (first) invite him (to accept one of) three things. Whatever the polytheist chooses from the three accept it and stay away from (giving him great difficulty).

The first of the three things is that invite him to Islaam. If he accepts, then accept and stay away from (fighting him). Then, (when he accepts Islaam) then invite him to migrate from his country (i.e. Dar al Harb) to the country of the emigrants (i.e. Dar al Islam) and tell him that if he does this (i.e. migrates and comes to Dar ul Islam) then he will get the

same rights that the emigrants get and **the same responsibilities will be upon him that are upon the emigrants.** If he is not ready to migrate, then tell him that in such a case he will be like the Bedouin Muslims and the laws of Allaah will be applied to him that are applied to all Muslims (i.e. laws like Salaah, Zakaat etc. will be obligatory upon him and the laws of Qisaas, Diyat etc. will apply to him). There will be no share for him in the booty and Fay'. However, he will get a share when he joins the Muslims in Jihaad.

If he does not accept the invitation of Islaam (and rejects becoming a Muslim) then (the second thing is) request him to pay jizya. If he accepts to pay jizya then accept and do not fight him.

And if he does not accept giving jizya, then (the third thing is that) ask Allaah for help and begin fighting them. When you besiege people in a fort and they seek the peace of Allaah and His Rasul-Messenger from you, then do not give them the peace of Allaah and His Rasul-Messenger but give a promise of peace from you and your companions because if you break the peace given by you and your companions then this is easier than breaking the peace of Allaah and His Rasul-Messenger. And when you besiege a people in a fort and they request you to lift the siege upon the command of Allaah, then do not lift the siege upon the command of Allaah but lift it upon your command because you do not know whether you have reached the command of Allaah when passing decision about them or not." *[Muslim]*

mmm

Rasulullaah sometimes fought after midday

وعن عبد الله بن أبي أوفى : أن رسول الله صلى الله عليه و سلم في بعض أيامه التي لقي فيها العدو انتظر حتى مالت الشمس ثم قام في الناس فقال : " يا أيها الناس لا تتمنوا لقاء العدو واسألوا الله العافية فإذا لقيتم فاصبروا واعلموا أن الجنة تحت ظلال السيوف " ثم قال : " اللهم منزل الكتاب ومجري السحاب وهازم الأحزاب واهزمهم وانصرنا عليهم " (متفق عليه)

575. Hadhrat Abdullaah bin Abi Aufa narrates that in one of the battles of Rasulullaah , when he met the enemy, then waited for the battle to start until after midday then (when the sun turned) Rasulullaah stood in front of the people (to deliver a sermon) and said, "People, do not wish to fight your enemy (i.e. do not have the desire to fight the disbelievers because this desire is like desiring a calamity which is prohibited), **but seek protection and safety from Allaah.** Yes, when you face the enemy, then (with full bravery stand firm and) with patience and steadfastness know that **Jannah lies under the shadows of the sword** (i.e. you are very close to Jannah)." After this he made this Du'aa', "O Allaah, revealer of the book, one who moves the clouds, one who defeats the groups of enemies, defeat them (the enemy) and bless us with victory over them." *[Bukhari, Muslim]*

mmm

Rasulullaah never fought before sunrise

وعن أنس : أن النبي صلى الله عليه و سلم كان إذا غزا بنا قوما لم يكن يغزو بنا حتى يصبح وينظر إليهم فإن سمع أذانا كف عنهم وإن لم يسمع أذانا أغار عليهم قال : فخرجنا إلى خيبر فانتهينا إليهم ليلا فلما أصبح ولم يسمع أذانا ركب وركبت خلف أبي طلحة وإن قدمي لتمس قدم نبي الله صلى الله عليه و سلم قال : فخرجوا إلينا بمكاتلهم ومساحيهم فلما رأى النبي صلى الله عليه و سلم قالوا : محمد والله محمد والخميس فلجؤوا إلى الحصن فلما رآهم رسول الله صلى الله

عليه و سلم قال : " الله أكبر الله أكبر خربت خيبر إنا إذا نزلنا بساحة قوم فساء صباح المنذرين "(متفق عليه)

576. Hadhrat Anas narrates that when Rasulullaah would wage Jihaad with us against the enemy nation, then before morning he would never attack them. When morning would come, then he would look (at the homes and locality of the enemy in order to know from what is seen or through other reasons who the people are). **If he heard the Azaan (from them) then he would stay away (from fighting) and if he did not hear the Azaan, he would attack.** Hadhrat Anas says, "Subsequently, when we left for Khaybar (with Rasulullaah for Jihaad) then we reached the boundaries at night. When morning came and (from them) the Azaan was not heard, then Rasulullaah mounted his conveyance and I sat on the conveyance of Abu Talha behind him and (our conveyance was so close to the conveyance of Rasulullaah that) my feet were touching the blessed feet of Rasulullaah . Hadhrat Anas says that when (morning came) the people of Khaybar (without knowing of our arrival, in order to go their farms) took their tools and came out of their homes and came to us. They saw Rasulullaah and screamed, 'Muhammad has come, by Allaah, Muhammad and his army have come (saying this they ran away) and closed themselves in the fort. When Rasulullaah saw them (fleeing in this way) then (mentioning their defeat and as an omen) he said, "Allaah is the greatest, Allaah is the greatest, Khaybar has been destroyed. There is no doubt, whenever we (the group of Muslims or the Ambiyaa) come into the battlefield (to fight) then the morning of the warned nation is very bad."

[Bukhari, Muslim]

mmm

Section Two

When did Rasulullaah start fighting?

وعن النعمان بن مقرن قال : شهدت القتال مع رسول الله صلى الله عليه و سلم فكان إذا لم يقاتل أول النهار انتظر حتى تهب الأرواح وتحضر الصلاة . رواه البخاري

577. Hadhrat Nu'man bin Muqarrin narrates that I was together with Rasulullaah in war. Subsequently, when he did not begin war in the morning then he would wait until the winds blew and the time (of Zuhr) came." *[Bukhari]*

mmm

The schedule of Rasulullaah during war and its wisdom

عن النعمان بن مقرن قال : شهدت مع رسول الله صلى الله عليه و سلم فكان إذا لم يقاتل أول النهار انتظر حتى تزول الشمس وتهب الرياح وينزل النصر . رواه أبو داود

578. Hadhrat Nu'man bin Muqarrin narrates that I was together with Rasulullaah in war. Subsequently, when he did not fight in the morning then he would wait until the sun turned and the winds blew and the help of Allaah descended. *[Abu Dawud]*

mmm

وعن قتادة عن النعمان بن مقرن قال : غزوت مع رسول الله صلى الله عليه و سلم فكان إذا طلع الفجر أمسك حتى تطلع الشمس فإذا طلعت قاتل فإذا انتصف النهار أمسك حتى تزول الشمس فإذا زالت الشمس قاتل حتى العصر ثم أمسك حتى يصلي العصر ثم يقاتل قال قتادة : كان يقال : عند ذلك تهيج رياح النصر ويدعو المؤمنون لجيوشهم في صلاتهم . رواه الترمذي

579. Hadhrat Qatadah narrates from Hadhrat Nu'man bin Muqarrin that he said, "I waged Jihaad alongside Rasulullaah . Subsequently, Rasulullaah waited from after dawn until sunrise (i.e. he did not battle), then when the sun came out he began battle and when afternoon came he would stop (from battle). Then when the sun would turn (and he would perform Zuhr Salaah) then he would battle until Asr, then he would stop until after he would perform Asr, then he would battle." Qatadah says that it is said (i.e. the companions used to say regarding the wisdom of this arrangement of time to battle) that it was because the winds of help would blow at the time and **the Muslims would make Du'aa' in their Salaah (for victory)**, (i.e. they would make Du'aa' after Salaah or they would make Du'aa' in Salaah like the Ahadith narrated reagarding Qunut)."

[Tirmidhi]

mmm

An important counsel for the Mujaahideen

وعن عصام المزني قال بعثنا رسول الله صلى الله عليه و سلم في سرية فقال : " إذا رأيتم مسجدا أو سمعتم مؤذنا فلا تقتلوا أحدا " . رواه الترمذي وأبو داود

580. Hadhrat Isaam Muzani narrates that Rasulullaah sent us in a small army (for Jihaad) and said, "When you

see a Masjid (in any place) or you hear the Mu'azzin call out the Azaan, then do not kill anyone there."

[Tirmidhi, Abu Dawud]

mmm

The letter of Hadhrat Khaalid ؓ to the Persian leaders

عن أبي وائل قال : كتب خالد بن الوليد إلى أهل فارس : بسم الله الرحمن الرحيم من خالد بن الوليد إلى رستم ومهران في ملأ فارس . سلام على من اتبع الهدى . أما بعد فإنا ندعوكم إلى الإسلام فإن أبيتم فأعطوا الجزية عن يد وأنتم صاغرون فإن أبيتم فإن معي قوما يحبون القتل في سبيل الله كما يحب فارس الخمر والسلام على من اتبع الهدى . رواه في شرح السنة

581. Hadhrat Abu Wa'il narrates that Hadhrat Khaalid bin Waleed ؓ wrote this letter to the leaders of Iran, 'In the name of Allaah, the Beneficent, the Merciful. From Khalid bin Waleed to Rustam and Mahraan, who are from the leaders of the Persians. Peace be upon the one who follows

the guidance. After this, it should be clear that we invite you to accept Islaam. If you do not accept Islaam then pay jizya with lowliness and if you also reject (giving the jizya) then

(you should be warned that destruction has been destined for you because) **with me is such a group of people that love spilling blood** (i.e. sacrificing their lives in the path of Allaah) **like how the people of Iran love wine and peace be upon the one who follows the truth and guidance.'**

[Baghawi]

mmm

Fighting in Jihaad

The reward for martyrdom

عن جابر قال : قال رجل إلى النبي صلى الله عليه و سلم يوم أحد : أرأيت إن قتلت فأين أنا ؟ قال : " في الجنة " فألقى ثمرات في يده ثم قاتل حتى قتل(متفق عليه)

582. Hadhrat Jaabir narrates that on the occasion of the battle of Uhud a person said to Rasulullaah , "Tell me, if I am killed (if I am martyred when fighting the disbelievers) then where shall I be?" Rasulullaah said, "In Jannah."

(Hearing this) the person threw down the dates he had in his hand and began fighting until he was martyred.

[Bukhari, Muslim]

mmm

The practical wisdom of the war of Rasulullaah

وعن كعب بن مالك قال : لم يكن رسول الله صلى الله عليه و سلم يريد غزوة إلا ورى بغيرها حتى كانت تلك الغزوة يعني غزوة تبوك غزاها رسول الله صلى الله عليه و سلم في حر شديد واستقبل سفرا بعيدا ومفازا وعدوا كثيرا فجلى للمسلمين أمرهم ليتأهبوا أهبة غزوهم فأخبرهم بوجهه الذي يريد . رواه البخاري

583. Hadhrat Ka’b bin Maalik narrates that whenever Rasulullaah intended to battle, then instead of this he would make Tauriyah (i.e. he would ask of the conditions of another place) until this battle (i.e. the battle of Tabuk) took place. Rasulullaah went for the battle of Tabuk when it was very hot. He chose to travel very far and they crossed jungles that had no water. Moreover, the number of the enemy was huge. Subsequently, Rasulullaah announced clearly to the Muslims (when he intended this battle and he explained clearly the difficulties and worries that would happen during the course of this battle) so that people (for battle) would prepare properly and they could arrange the provisions for Jihaad. Also, he enquired from the companions regarding the roads and places that were to be taken (to reach Tabuk). *[Bukhari]*

mmm

It is beneficial to use strategy in war

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " الحرب خدعة " (متفق عليه)

584. Hadhrat Jaabir narrates that Rasulullaah said, **"War is strategy."** *[Bukhari, Muslim]*

mmm

Participation in Jihaad of old women

وعن أنس قال : كان رسول الله صلى الله عليه و سلم يغزو بأم سليم ونسوة من الأنصار معه إذا غزا يسقين الماء ويداوين الجرحى . رواه مسلم

585. Hadhrat Anas narrates that when Rasulullaah would go for Jihaad (with the companions) then he would take Umm e Sulaym and other women of the Ansaar along with. These women would give water to drink (to the Muslim soldiers) and would bandage the wounded and look after them. *[Muslim]*

mmm

وعن أم عطية قالت : غزوت مع رسول الله صلى الله عليه و سلم سبع غزوات أخلفهم في رحالهم فأصنع لهم الطعام وأداوي الجرحى وأقوم على المرضى . رواه مسلم

586. Hadhrat Umm e Atiyyah radhiyallaahu anha narrates that I participated in battle along with Rasulullaah seven times. I (in the battlefield) would stay behind the fighters where I would cook food for them, I would bandage the wounded and give them medicine and look after the sick. *[Muslim]*

mmm

It is prohibited for women and children to deliberately participate in war

وعن عبد الله بن عمر قال : نهى رسول الله صلى الله عليه و سلم عن قتل النساء والصبيان (متفق عليه)

587. Hadhrat Abdullaah bin Umar narrates **that Rasulullaah forbade killing of women and children.**
[Bukhari, Muslim]

mmm

There is scope to kill women and children during a night attack

وعن الصعب بن جثامة قال : سئل رسول الله صلى الله عليه و سلم عن أهل الدار يبيتون من المشركين فيصاب من نسائهم وذراريهم قال : " هم منهم " . وفي رواية : " هم من آبائهم " (متفق عليه)

588. Hadhrat Sa'b bin Jath thaamah narrates that Rasulullaah was asked regarding the polytheists that are at home (i.e. who stay indoors) that if a night attack is done and this would result in the killing of women and children. (What would be the ruling?) Rasulullaah said, **"They are from them."** In one narration he said, "They follow their father." *[Bukhari, Muslim]*

mmm

The command to cut and burn the trees of Banu Nadheer

وعن ابن عمر : أن رسول الله صلى الله عليه و سلم قطع نخل بني النضير وحرق ولها يقول حسان : وهان على سراة بني لؤي حريق بالبويرة مستطير وفي ذلك نزلت (ما قطعتم من لينة أو تركتموها قائمة على أصولها فبإذن الله) (متفق عليه)

589. Hadhrat Ibn Umar narrates that Rasulullaah commanded that the date palms of the Banu Nadheer yo be cut and burnt. It is regarding this that (the poet of Rasulullaah) Hadhrat Hassaan bin Thaabit Ansaari recited this poem, ‘Burning has become easy for the leaders of Banu Lu’ayy who are spread all over.’ Moreover, this verse was revealed regarding this, ‘The date palms you have cut and the ones you have left upon their roots, is by the command of Allaah.’ *[Bukhari, Muslim]*

mmm

It is permissible to benefit from the negligence of the enemy during war

وعن عبد الله بن عون : أن نافعا كتب إليه يخبره أن ابن عمر أخبره أن ابن عمر أخبره أن النبي صلى الله عليه و سلم أغار على بني المصطلق غارين في نعمهم بالمريسيع فقتل المقاتلة وسبى الذرية (متفق عليه)

590. Hadhrat Abdullaah bin Aun narrates that (the freed slave of Hadhrat Ibn Umar) Hadhrat Naafi’ wrote a letter to him (Abdullaah bin Aun) in which Hadhrat Naafi informed him that Hadhrat Ibn Umar narrated to him (Naafi) that Rasulullaah attacked Banu Mustaliq when they were negligent among their cattle in Muraysi’. Subsequently,

Rasulullaah killed their soldiers and imprisoned their women and children. *[Bukhari, Muslim]*

mmm

A few advises regarding war

وعن أبي أسيد : أن النبي صلى الله عليه و سلم قال لنا يوم بدر حين صففنا لقريش وصفوا لنا : " إذا اكثبوكم فعليكم بالنبل " . وفي رواية : " إذا أكثبوكم فارموهم واستبقوا نبلكم " . رواه البخاري وحديث سعد : " هو تنصرون " سنذكره في باب " فضل الفقراء " . وحديث البراء : بعث رسول الله صلى الله عليه و سلم رهطا في باب " المعجزات " إن شاء الله تعالى

591. Hadhrat Abu Sa'eed narrates that on the day of the battle of badr, (in the battlefield) Rasulullaah , when we were making our rows against the Quraysh and the Quraysh of Makkah were making their rows against us, gave this command that, 'When they (the enemy, i.e. the Quraysh of Makkah) come close to you (that your arrows can reach them) then fire arrows on them.' In one narration it states that he said, 'Fire arrows on the enemy when they come close to you and save your arrows (i.e. do not finish them all but use them with caution and save some so that the enemy does not overpower you when you are exhausted).' *[Bukhari]*

mmm

Rehearsal before war

عن عبد الرحمن بن عوف قال : عبأنا النبي صلى الله عليه و سلم ببدر ليلا . رواه الترمذي

592. Hadhrat Abdur Rahman bin Auf narrates that in the battlefield of Badr, at night, Rasulullaah made us wear armour and made us stand in the way we were to stand at the time of war. *[Tirmidhi]*

mmm

Outstanding signs

وعن المهلب أن رسول الله صلى الله عليه و سلم قال : " إن بيتكم العدو فليكن شعاركم : حم لا ينصرون " . رواه الترمذي وأبو داود

593. Hadhrat Muhallab narrates that Rasulullaah said to us (on the occasion of the battle of the trench), **"If the enemy attacks you at night, then your sign should be 'Haa Meem La Yunsaroon'."** *[Tirmidhi, Abu Dawud]*

mmm

وعن سمرة بن جندب قال : كان شعار المهاجرين : عبد الله وشعار الأنصار : عبد الرحمن . رواه أبو داود

594. Hadhrat Samurah bin Jundub narrates that (in another battle) the word ‘Abdullaah’ was the sign of the emigrants and the word ‘Abdur Rahman’ was the sign of the Ansaar. *[Abu Dawud]*

mmm

وعن سلمة بن الأكوع قال : غزونا مع أبي بكر زمن النبي صلى الله عليه و سلم فبيتناهم نقتلهم وكان شعارنا تلك الليلة : أمت أمت . رواه أبو داود

595. Hadhrat Salamah bin Akwa’ narrates that in the time of Rasulullaah , (on one occasion) together with Hadhrat Abu Bakr (i.e. under his leadership) we waged Jihaad. Subsequently, we attacked the enemy at night and killed them and on that night our sign was ‘Amit, Amit’ (these words mean ‘O Allaah, kill the enemy.).” *[Abu Dawud]*

mmm

The Sahabah did not like noise and disturbance during the battle

وعن قيس بن عباد قال : كان أصحاب النبي صلى الله عليه و سلم يكرهون الصوت عند القتال . رواه أبو داود

596. Hadhrat Qays bin Ubadah narrates that the companions of Rasulullaah did not like any sound when fighting (besides the Dhikr of Allaah). *[Abu Dawud]*

mmm

Counsel to kill the seniors and not to kill the juniors

وعن سمرة بن جندب عن النبي صلى الله عليه و سلم قال : " اقتلوا شيوخ المشركين واستحيوا شرخهم " أي صبيانهم . رواه الترمذي وأبو داود

597. Hadhrat Samurah bin Jundub narrates from Rasulullaah that he said, **“Kill the senior polytheists and keep the young alive (i.e. their children).**”

[Tirmidhi, Abu Dawud]

mmm

A few advises regarding war

وعن عروة قال : حدثني أسامة أن رسول الله صلى الله عليه و سلم كان عهد إليه قال : " أغر على أبنى صباحا وحرق " . رواه أبو داود

598. Hadhrat Urwah narrates that Hadhrat Usamah narrated to me that (when) Rasulullaah sent him (Usamah, as the leader of the army for Jihaad), he gave him this counsel and emphasised that you should attack Ubna in the morning and burn (the farms and trees and gardens of the enemy). *[Abu Dawud]*

mmm

وعن أبي أسيد قال : قال رسول الله صلى الله عليه و سلم يوم بدر : " إذا أكثبوكم فارموهم ولا تسلوا السيوف حتى يغشوكم " . رواه أبو داود

599. Hadhrat Abu Usayd narrates that on the day of the battle of Badr, Rasulullaah said (to the Muslim soldiers), “When the disbelievers come close to you then fire arrows at them and do not draw your swords until they do not come close to you.” *[Abu Dawud]*

mmm

Women and slaves should not be killed

وعن رباح بن الربيع قال : كنا مع رسول الله صلى الله عليه و سلم في غزوة فرأى الناس مجتمعين على شيء فبعث رجلا فقال : " انظروا على من اجتمع هؤلاء ؟ " فقال : على امرأة قتيل فقال : " ما كانت هذه لتقاتل " وعلى المقدمة خالد بن الوليد فبعث رجلا فقال : " قل لخالد : لا تقتل امرأة ولا عسيفا " . رواه أبو داود

600. Hadhrat Rabaah bin Rabi’ ؓ narrates that we were with Rasulullaah ﷺ (in the battlefield) and he saw that a few people (in one place) were gathered around something. Subsequently, he sent a person and said, “Go and see there, around what are the people gathering.” The person returned and said that a woman was killed. People are gathered around her (body). He said, “That woman was not fighting (why was she killed?).” the vanguard was given to Hadhrat Khalid bin Walid. He sent a person (to him) to tell Khalid, **“Do not kill any woman or worker.”** *[Abu Dawud]*

mmm

A few advises for the Mujaahideen

وعن أنس أن رسول الله صلى الله عليه و سلم قال : " انطلقوا باسم الله وبالله وعلى ملة رسول الله لا تقتلوا شيخا فانيا ولا طفلا صغيرا ولا امرأة ولا تغلوا وضموا غنائمكم وأصلحوا وأحسنوا فإن الله يحب المحسنين " . رواه أبو داود

601. Hadhrat Anas ؓ narrates that Rasulullaah ﷺ said to the fighters (when sending them off for Jihaad), “Go, taking the name of Allaah, with the aid and ability of Allaah and

upon the Deen-religion of the Rasul of Allaah (remember) do not kill a very old man, nor a small child or woman. Do not misappropriate booty, gather the booty, keep good relations (with one another), and do well because Allaah keeps the good and pious as friends.” *[Abu Dawud]*

mmm

A few conditions of the battle of Badr

وعن علي رضي الله عنه قال : لما كان يوم بدر تقدم عتبة بن ربيعة وتبعه ابنه وأخوه فنادى : من يبارز ؟ فانتدب له شباب من الأنصار فقال : من أنتم ؟ فأخبروه فقال : لا حاجة لنا فيكم إنما أردنا بني عمنا فقال رسول الله صلى الله عليه و سلم : " قم يا حمزة قم يا علي قم يا عبيدة بن الحارث " . فأقبل حمزة إلى عتبة وأقبلت إلى شيبة واختلف بين عبيدة والوليد ضربتان فأثخن كل واحد منهما صاحبه ثم ملنا على الوليد فقتلناه واحتملنا عبيدة . رواه أحمد وأبو داود

602. Hadhrat Ali narrates that when the day of the battle of Badr came (and the Muslim fighters made their rows in the battlefield facing the disbelievers of Makkah), then (from the disbelieving Makkans) Utbah bin Rabi’ah (came out of the row) came forward, behind him was his son (Walid bin Utbah) and his brother (i.e. Shaybah bin Rabi’ah) also came. Utbah screamed, “Who is there who will come into the field and fight (against us)?” (From the side of the Muslim fighters) a few of the Ansaar replied (i.e. they came out of the row into the field to fight Utbah and his companions). Utbah asked (when seeing them), “Who are you?” these youngsters replied that we are the Ansaar (of Madinah). Utbah said, “We do not need you. (i.e. we do not intend fighting you), but we want to fight the sons of your paternal uncle (i.e. the Qurayshi Muslims that migrated from Makkah).” (Hearing this) Rasulullaah said, “Hamzah, stand up, Ali, you stand up, Ubaydah bin Haarith, you stand up.”

Subsequently, Hadhrat Hamzah went to Utbah (and killed him), I (i.e. Ali) went to Shaybah (and killed him) and there was a severe showdown between Ubaydah and Waleed, each of them injured their opponent. Then we attacked Waleed and killed him and lifted Ubaydah (who was severly injured by Waleed)." *[Ahmad, Abu Dawud]*

mmm

When is it permissible to flee the battlefield?

وعن ابن عمر قال : بعثنا رسول الله صلى الله عليه و سلم في سرية فحاص الناس حيصة فأتينا المدينة فاختفينا بها وقلنا : هلكنا ثم أتينا رسول الله صلى الله عليه و سلم فقلنا : يا رسول الله نحن الفارون . قال : " بل أنتم العكارون وأنا فئتكم " . رواه الترمذي . وفي رواية أبي داود نحوه وقال : " لا بل أنتم العكارون " قال : فدنونا فقبلنا يده فقال : " أنا فئة من المسلمين "

603. Hadhrat Ibn Umar narrates that (once) Rasulullaah sent us in an army (upon reaching there, the people of the army) got up and fled. Subsequently, we returned to Madinah then (out of shame and regret) we sat and hid in our homes and we said (in our hearts), "We have been destroyed." We then went to Rasulullaah and said, "O Rasul of Allaah, we are a people who have fled the battlefield." He said, "(No) but you are a people who will fight again and I am of your group." *[Tirmidhi]* Abu Dawud has narrated a similar narration and in it are these words, "No, but you are a people who will fight again." Hadhrat Ibn Umar says that (when we saw that instead of requesting a reply from us Rasulullaah lifted our spirits with affection, then out of adoration and love) we came close to him and **kissed his hands.** Then Rasulullaah said, "I am a group of the Muslims."

Use of the catapult in the battle at Taa'if

عن ثوبان بن يزيد : أن النبي صلى الله عليه و سلم نصب المنجنيق على أهل الطائف . رواه الترمذي مرسلا

604. Hadhrat Thaubaan bin Yazeed narrates that Rasulullaah erected a catapult against the people of Taa'if. *[Tirmidhi]*

mmm

Laws of the prisoners

Whichever prisoner becomes a Muslim, Allaah becomes pleased with him

عن أبي هريرة عن النبي صلى الله عليه و سلم قال : " عجب الله من قوم يدخلون الجنة في السلاسل " . وفي رواية : " يقادون إلى الجنة بالسلاسل " . رواه البخاري

605. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, "Allaah is surprised at the nation (i.e. he is pleased with the people) who enter Jannah tied in chains." (i.e. those who were captured and were brought to Dar ul Islaam, they accepted Islaam and enter Jannah). In one narration the words are that (Allaah is pleased with those people) who are brought to Jannah tied in chains. *[Bukhari]*

mmm

It is permissible to kill the enemy spy

وعن سلمة بن الأكوع قال أتى النبي صلى الله عليه و سلم عين من المشركين وهو في سفر فجلس عند أصحابه يتحدث ثم انفتل فقال النبي صلى الله عليه و سلم : " اطلبوه واقتلوه " . فقتلته فنفلني سلبه (متفق عليه)

606. Hadhrat Salamah bin Akwa narrates that (once) a spy of the polytheists came to Rasulullaah when he was on journey. Subsequently, the spy sat among the companions of Rasulullaah and spoke. Then he went away. When Rasulullaah came to know of him, he said, "Search for him and kill him." Subsequently, I killed him and Rasulullaah gave me his belongings and possessions.*[Bukhari, Muslim]*

mmm

وعنه قال : غزونا مع رسول الله صلى الله عليه و سلم هوازن فبينا نحن نتضحى مع رسول الله صلى الله عليه و سلم إذ جاء رجل على جمل أحمر فأناخه وجعل ينظر وفينا ضعفة ورقة من الظهر وبعضنا مشاة إذ خرج يشتد فأتى جمله فأثاره فاشتد به الجمل فخرجت أشتد حتى أخذت بخطام الجمل فأنخته ثم اخترطت سيفي فضربت رأس الرجل ثم جئت بالجمل أقوده وعليه رحله وسلاحه

فاستقبلني رسول الله صلى الله عليه و سلم والناس فقال : " من قتل الرجل ؟ " قالوا : ابن الأكوع فقال : " له سلبه أجمع " (متفق عليه)

607. Hadhrat Salamah bin Akwa narrates that we accompanied Rasulullaah for Jihaad against Hawazin (a branch of the tribe of Qays). (One day) when we were eating in the afternoon with Rasulullaah , suddenly a person (who was the enemy spy) came mounted upon a red camel. He made the camel sit and began to look (here and there). (i.e. in order to scrutinize our condition) at that time we were very weak. We had a shortage of conveyances and some of us were walking. Subsequently, (when this person saw our weakness that we are short of conveyances and we are weak because of a destitute condition, then in order to inform the enemy) he suddenly (from amongst us) ran away and reached his camel. (After mounting) he made it stand and the camel took him very fast. I left (after witnessing this) and ran (behind that person) until I caught the bridle of the camel and made it sit. I then drew my sword and struck it on the head of this person (killing him). Then the camel upon which was the belongings and weapons of the person, I brought it. When Rasulullaah and other people came before me then Rasulullaah said, “Who killed this person?” the companions said, “Salamah bin Akwa’” He said, “He is deserving of all the belongings.” *[Bukhari, Muslim]*

mmm

It is permissible to adopt arbitration in war

وعن أبي سعيد الخدري قال : لما نزلت بنو قريظة على حكم سعد بن معاذ بعث رسول الله صلى الله عليه و سلم إليه فجاء على حمار فلما دنا قال رسول الله صلى الله عليه و سلم : " قوموا إلى سيدكم " فجاء فجلس فقال رسول الله صلى الله عليه و سلم : " إن هؤلاء نزلوا على حكمك " . قال : فإني أحكم أن تقتل

المقاتلة وأن تسبى الذرية . قال : " لقد حكمت فيهم بحكم الملك " . وفي رواية : " بحكم الله " (متفق عليه)

608. Hadhrat Abu Sa'eed Khudri narrates that when the (Jews of) Banu Qurayzah accepted Hadhrat Sa'd bin Mu'aadh as arbitrator (i.e. they were ready to accept whatever decision Sa'd bin Mu'aadh made), then Rasulullaah sent a person (to call Hadhrat Sa'd). Sa'd bin Mu'aadh came riding a donkey. When he came close then Rasulullaah said (to those present), **"You people should stand (to help) your leader."** Sa'd bin Mu'aadh came (close) and sat down. Rasulullaah said (addressing him), "The people (the Jews of Banu Qurayzah) have come down for your decision." Sa'd bin Mu'aadh said, "I decide that from them (the Jews) those that can fight should be killed and their women and children should be imprisoned." Rasulullaah said (upon hearing this), "Regarding them, you have decided in accordance to the command of the King (i.e. you have made such a decision with which Allaah is pleased)." In one narration the words are, "You have decided in accordance to the command of Allaah." *[Bukhari, Muslim]*

mmm

The story of Hadhrat Thumamah accepting Islaam

وعن أبي هريرة قال : بعث رسول الله صلى الله عليه و سلم خيلا قبل نجد فجاءت برجل من بني حنيفة يقال له : ثمامة بن أثال سيد أهل اليمامة فربطوه بسارية من سواري المسجد فخرج إليه رسول الله صلى الله عليه و سلم فقال : " ماذا عندك يا ثمامة ؟ " فقال : عندي يا محمد خير إن نقتل تقتل ذا دم وإن تنعم تنعم على شاكر وإن كنت تريد المال فسل تعط منه ما شئت فتركه رسول الله صلى الله عليه و سلم حتى كان الغد فقال له : " ما عندك يا ثمامة ؟ " فقال : عندي ما قلت لك : إن تنعم تنعم على شاكر وإن تقتل تقتل ذا دم وإن كنت تريد المال فسل تعط منه ما شئت . فتركه رسول الله صلى الله عليه و سلم حتى كان

بعد الغد فقال له : " ما عندك يا ثمامة ؟ " فقال : عندي ما قلت لك : إن تنعم تنعم على شاكر وإن تقتل تقتل ذا دم وإن كنت تريد المال فسل تعط منه ما شئت . فقال رسول الله صلى الله عليه و سلم : " أطلقوا ثمامة " فانطلق إلى نخل قريب من المسجد فاغتسل ثم دخل المسجد فقال : أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله يا محمد والله ما كان على وجه الأرض وجه أبغض إلي من وجهك فقد أصبح وجهك أحب الوجوه كلها إلي والله ما كان من دين أبغض إلي من دينك فأصبح دينك أحب الدين كله إلي و والله ما كان من بلد أبغض إلي من بلدك فأصبح بلدك أحب البلاد كلها إلي . وإن خيلك أخذتني وأنا أريد العمرة فماذا ترى ؟ فبشره رسول الله صلى الله عليه و سلم وأمره أن يعتمر فلما قدم مكة قال له قائل : أصبوت ؟ فقال : لا ولكني أسلمت مع رسول الله صلى الله عليه و سلم والله لا يأتيكم من اليمامة حبة حنطة حتى يأذن فيها رسول الله صلى الله عليه و سلم . رواه مسلم واختصره البخاري

609. Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah □ sent an army to Najd. The soldiers caught a person of Banu Hanifah and brought him (to Madinah). His name was Thumamah bin Uthaal and he was the leader of the people of Yamamah. The people tied him to a pillar of Masjid an Nabawi. Then Rasulullaah □ went to him and asked, “Tell me, Thumamah, what is with you? (i.e. tell me, what is your condition? Or what do you think of me regarding how I shall deal with you?) Thumamah said, “I have only goodness with me or there is a lot of wealth with me. If you kill me then you will kill a single person of blood and if you deal well with me (you free me with honour), then you will be doing good to one person who is grateful and appreciative (i.e. I shall give you recompense for the good treatment) and if you want wealth, then ask, I shall give how much you want.” (Hearing this) Rasulullaah □ left him (in this condition). When the next day came, Rasulullaah □ asked him again, “Tell me, Thumamah, what is with you?” He said, “I have with me what I told you that if you deal well then you will deal well with a person that is grateful and appreciative. If you kill then you will kill a person of blood and if you want wealth

then ask, how much you ask you will be given.” Rasulullaah (heard him this day also) and left him (in his condition).

When the third day came, he asked him again, “Tell me, Thumamah, what is with you?” He said, “I have whatever I told you. If you deal well, then you will deal well with a person that is grateful and appreciative, if you kill then then you kill a person of blood and if you want wealth then ask, the amount you want will be given.” (Hearing this) Rasulullaah commanded, “Free Thumamah.” (After being freed, without saying or hearing anything) he went to the cluster of date palms that was close to Masjid an Nabawi and he had a bath and wash and came into Masjid an Nabawi and said (in front of Rasulullaah), ‘I testify that there is none worthy of worship but Allaah and Muhammad is His servant and Rasul-messenger.” He then said, “O Muhammad, by Allaah, there was no face more hated to me on earth than your’s (i.e. the amount of hate I had for you, I did not have for anyone) but now your blessed face is the most beloved to me from all the faces of the world. By Allaah, there was no Deen-religion more hated to me than your Deen-religion but now your Deen-religion is the most beloved to me compared to all Adyaan-religions and by Allaah, there was no city more hated to me than your city but now your city is the most beloved to me compared to all cities.” (He then said, “O Rasul of Allaah,) your army captured me when I intended to perform Umrah so what command do you give me now? (should I go to Makkah for Umrah or not).” Rasulullaah first gave him glad tidings (that by accepting Islaam all your sins are forgiven), then he commanded him to go for Umrah. After this, when Thumamah reached Makkah (for Umrah) then someone said to him, “You have left your Deen-religion.” He replied, “No, I have accepted Islaam at the hands of Rasulullaah , I am not without a Deen-religion and

(remember) by Allaah, now not a single grain of wheat will come to you from Yamamah, until Rasulullaah does not permit.” *[Muslim]*

mmm

Intercession for the prisoners

وعن جبير بن مطعم أن النبي صلى الله عليه و سلم قال في أسارى بدر : " لو كان المطعم بن عدي حيا ثم كلمني في هؤلاء النتنى لتركتهم له " . رواه البخاري

610. Hadhrat Jubayr bin Mut’im narrates that Rasulullaah said regarding the prisoners of Badr that if Mut’im bin Adi was alive and he interceded for these impure prisoners, then I would have freed those prisoners through his (Mut’im bin Adi) intercession. *[Bukhari]*

mmm

The story of freeing the prisoners

وعن أنس : أن ثمانين رجلا من أهل مكة هبطوا على رسول الله صلى الله عليه و سلم من جبل التنعيم متسلحين يريدون غرة النبي صلى الله عليه و سلم وأصحابه فأخذهم سلما فاستحياهم . وفي رواية : فأعتقهم فأنزل الله تعالى (وهو الذي كف أيديهم عنكم وأيديكم عنهم ببطن مكة) رواه مسلم

611. Hadhrat Anas narrates that (during the year of the treaty of Hudaybiyyah) 80 people armed to the teeth against Rasulullaah came down from Tan’eem mountain whose intentions were to suddenly attack Rasulullaah and his companions and harm them. However, Rasulullaah caught all of them while they were disgraced and powerless. Allaah revealed this verse upon this, ‘And Allaah is He

who stopped their hands from you and your hands from them in the surrounds of Makkah.' *[Muslim]*

mmm

The dead hear the speech of the Muslims

وعن قتادة قال : ذكر لنا أنس بن مالك عن أبي طلحة أن نبي الله صلى الله عليه و سلم أمر يوم بدر بأربعة وعشرين رجلا من صناديد قريش فقذفوا في طوي من أطواء بدر خبيث مخبث وكان ذا ظهر على قوم أقام بالعرصة ثلاث ليال فلما كان ببدر اليوم الثالث أمر براحلته فشد عليها رحلها ثم مشى وأتبعه أصحابه حتى قام على شفة الركي فجعل يناديهم بأسمائهم وأسماء آبائهم : " يا فلان بن فلان ويا فلان بن فلان أيسركم أنكم أطعتم الله ورسوله ؟ فإنا قد وجدنا ما وعدنا ربنا حقا فهل وجدتم ما وعدكم ربكم حقا ؟ " فقال عمر : يا رسول الله ما تكلم من أجساد لا أرواح لها ؟ قال النبي صلى الله عليه و سلم : " والذي نفس محمد بيده ما أنتم بأسمع لما أقول منهم " . وفي رواية : " ما أنتم بأسمع منهم ولكن لا يجيبون " . متفق عليه . وزاد البخاري : قال قتادة : أحياهم الله حتى أسمعهم قوله توبيخا وتصغيرا ونقمة وحسرة وندما (متفق عليه)

612. Hadhrat Qatadah narrates that Hadhrat Anas bin Maalik narrated to us from Hadhrat Abu Talha that on the day of the battle of Badr, Rasulullaah gave the command regarding 24 leaders of the Quraysh that were killed that (they should be put away). Subsequently, their corpses were thrown into an impure well of Badr that would make things impure. It was the habit of Rasulullaah that whenever he overpowered any nation (i.e. the enemy) and attained victory (in battle) **then he would stay for three nights in the battlefield.** Subsequently, (in accordance to this habit, after winning the battle he stayed for three nights in the battlefield of Badr). When three days passed, he commanded his saddle to be tied. Subsequently, his saddle was tied and he left from there and his companions came behind him (when he reached the well in which the corpses of the leaders were thrown,

then) he stood at the edge of the well then he took the names of those leaders and their father's names calling them that o so and so son of so and so and so and so son of so and so, what, (now) do you find it better that you would have obeyed Allaah and His Rasul-Messenger? Undoubtedly, we have attained that which our Rabb has promised us, have you found that which your Rabb has promised? (i.e. in accordance to the promise of Allaah, we have attained victory, have you found the punishment which your Rabb has warned you about?) Hadhrat Umar ؓ said, "O Rasul of Allaah, what, are you speaking to corpses that have no souls?" **Rasulullaah said, "By the Being in whose control the life of Muhammad is, the corpses I am speaking to, you do not hear more than them, but (you have the ability to answer), they cannot answer."** *[Bukhari, Muslim]*

mmm

Return of the prisoners of the battle of Hunayn

وعن مروان والمسور بن مخرمة أن رسول الله صلى الله عليه و سلم قام حين جاءه وفد من هوازن مسلمين فسألوه أن يرد إليهم أموالهم وسبيهم فقال : " فاختاروا إحدى الطائفتين : إما السبي وإما المال " . قالوا : فإنا نختار سبينا . فقام رسول الله صلى الله عليه و سلم فأثنى على الله بما هو أهله ثم قال : " أما بعد فإن إخوانكم قد جاؤوا تائبين وإني قد رأيت أن أرد إليهم سبيهم فمن أحب منكم أن يطيب ذلك فليفعل ومن أحب منكم أن يكون على حظه حتى نعطيه إياه من أول ما يفيء الله علينا فليفعل " فقال الناس : قد طيبنا ذلك يا رسول الله فقال رسول الله صلى الله عليه و سلم : " إنا لا ندري من أذن منكم ممن لم يأذن فارجعوا حتى يرفع إلينا عرفاؤكم أمركم " . فرجع الناس فكلمهم عرفاؤهم ثم رجعوا إلى رسول الله صلى الله عليه و سلم فأخبروه أنهم قد طيبوا وأذنوا . رواه البخاري

613. Hadhrat Marwaan and Hadhrat Miswar bin Makhramah narrate that Rasulullaah stood up (in order to deliver a sermon) when the people of Hawazin accepted Islaam and thereafter came to Rasulullaah and they requested him that their wealth and prisoners be returned. He said to them, “You can choose one of two things.” They said, “We like that our prisoners be freed.” Then Rasulullaah delivered a sermon before the companions. First he praised and glorified Allaah as He was deserving, then he said, “Your brothers have repented (from the kufr and polytheism) and have come to you. I understand it appropriate to return their prisoners. Therefore, whoever of you wants to free their prisoners out of happiness, then he should do so (i.e. he should return whichever prisoners he has) and he who wants to remain firm on his share untill we do not give him from the first wealth in lieu of it which Allaah gives us as booty, then he should do so (i.e. he who wants to take something in exchange for his prisoner, we shall give him something in exchange and he should immediately give his prisoner back).”

The people said, “O Rasul of Allaah, we are ready for this with happiness (i.e. to return the prisoners).” Rasulullaah said, “In this gathering it cannot be known who of you is happy and who is not happy. Therefore, you all return (and consult with the leaders of your family and tribe) so that the leader can present your decision in detail to us.”

Subsequently, everyone returned. When their leaders spoke to them, then the leaders returned to Rasulullaah and told him that they are happy (to return the prisoners) and they have given permission. *[Bukhari]*

mmm

Exchange of prisoners

وعن عمران بن حصين قال : كانت ثقيف حليفا لبني عقيل فأسرت ثقيف رجلين من أصحاب رسول الله صلى الله عليه و سلم وأسر أصحاب رسول الله صلى الله عليه و سلم رجلا من بني عقيل فأوثقوه فطرحوه في الحرة فمر به رسول الله صلى الله عليه و سلم فناداه : يا محمد يا محمد فيم أخذت ؟ قال : " بجريرة حلفائكم ثقيف " فتركه ومضى فناداه : يا محمد يا محمد فرحمه رسول الله صلى الله عليه و سلم فرجع فقال : " ما شأنك ؟ " قال : إني مسلم . فقال : " لو قلتها وأنت تملك أمرك أفلحت كل الفلاح " . قال : ففداه رسول الله صلى الله عليه و سلم بالرجلين اللذين أسرتهما ثقيف . رواه مسلم

614. Hadhrat Imraan bin Husayn narrates that the tribe of Thaqif were the allies of Banu Aqeel. Subsequently, when the Thaqif captured two companions of Rasulullaah then the companions captured a person of Banu Aqeel and tied him tightly and threw him in Harrah. When Rasulullaah passed by there, then (the prisoner) screamed, “Muhammad, Muhammad, for what crime have I been imprisoned?” Rasulullaah said, “Your ally, the crime of Thaqif (i.e. the Thaqif have caught two of our Muslims, you have been caught in retaliation).”

(Saying this), he left him in his condition and went forward. He called Rasulullaah again, “Muhammad, Muhammad.” Rasulullaah had mercy on him. He (returned to him) and said, “In what condition are you?” He said, “I am a Muslim.” He said, “(If only) you said this at that time when the matter was in your hands, then you would have found complete salvation (i.e. you would not be imprisoned in the world and you would find freedom from the punishment of the Aakhirat).” The narrator says that after this Rasulullaah left him in exchange of the two people captured by Thaqif.

[Muslim]

mmm

The story of the capture and the freeing of Abul ‘Aas

عن عائشة رضي الله عنها قالت : لما بعث أهل مكة في فداء أسرائهم بعثت زينب في فداء أبي العاص بمال وبعثت فيه بقلادة لها كانت عند خديجة أدخلتها بها على أبي العاص فلما رآها رسول الله صلى الله عليه و سلم رق لها رقة شديدة وقال : " إن رأيتم أن تطلقوا لها أسيرها وتردوا عليها الذي لها " فقالوا : نعم وكان النبي صلى الله عليه و سلم أخذ عليه أن يخلي سبيل زينب إليه وبعث رسول الله صلى الله عليه و سلم زيد بن حارثة ورجلا من الأنصار فقال : " كونا ببطن يأحج حتى تمر بكما زينب فتصحباها حتى تأتيا بها " . رواه أحمد وأبو داود

615. Hadhrat Ayesha radhiyallaahu anha narrates that when (in the battle of Badr, Allaah □ blessed Rasulullaah □ with overpowering the disbelievers and victory and some of

them were killed and some were imprisoned and were brought to Madinah, then in exchange of them Rasulullaah asked for money) the people of Makkah sent exchange for their prisoners, (the daughter of Rasulullaah) Hadhrat Zaynab also sent some wealth to free Abul Aas (her husband) in which was her necklace that was first with Hadhrat Khadijah radhiyallaahu anha and Hadhrat Khadijah radhiyallaahu anha gave it to her when she was sent to the home of Abul Aas.

When Rasulullaah saw that necklace, then he softened a great deal for Zaynab and he said to the companions, “If you feel it appropriate, then for the sake of Zaynab, free her prisoner and return all her things (that she sent for the freedom of Abul Aas).”

The companions said, “It is best. (We return the wealth of Zaynab and free Abul Aas without any ransom). Subsequently, (Abul Aas was freed and at the time of freeing him) Rasulullaah took a promise and pact from Abul Aas that he will not be a hinderance in the path of Zaynab returning to him (i.e. promise that when you reach Makkah you will send Zaynab to me). Then Rasulullaah sent Zayd bin Haaritha and another person of the Ansaar to Makkah and said to them that you should wait at Batn or Jaj. When Zaynab (leaves Makkah and comes) to you there then join her and bring her to Madinah. *[Ahmad, Abu Dawud]*

mmm

It is permissible to kill some prisoners and to free others without ransom

وعنها : أن رسول الله صلى الله عليه و سلم لما أسر أهل بدر قتل عقبة بن أبي معيط والنضر بن الحارث ومن على أبي عزة الجمحي . رواه في شرح السنة

616. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah imprisoned the people of Badr (the disbelievers). From them Uqbah bin Abi Mu'ayt and Nadhr bin Haarith was killed and he dealt well with Abu Azzah Jumahi (by freeing him without ransom). *[Sharh us Sunnah]*

mmm

وعن ابن مسعود أن رسول الله صلى الله عليه و سلم لما أراد قتل عقبة بن أبي معيط قال : من للصبية ؟ قال : " النار " . رواه أبو داود

617. Hadhrat Ibn Mas'ood narrates that when Rasulullaah intended to kill Uqbah bin Abi Mu'ayt then he said that who will look after my children. He said, "The fire." *[Abu Dawud]*

mmm

Generosity of the Sahabah

وعن علي رضي الله عنه عن رسول الله صلى الله عليه و سلم : " أن جبريل هبط عليه فقال له : خيرهم يعني أصحابك في أسارى بدر : القتل والفداء على أن يقتل منهم قابلا مثلهم " قالوا الفداء ويقتل منا . رواه الترمذي وقال : هذا حديث غريب

618. Hadhrat Ali narrates from Rasulullaah that Hadhrat Jibreel came to Rasulullaah and said that give

your companions a choice regarding the prisoners of Badr whether they want to kill them or take ransom (i.e. take wealth and set them free). However, in the case of taking ransom, the same amount of companions (70) was martyred the following year. The companions heard this choice and said, "We choose taking ransom and 70 of our people being martyred." *[Tirmidhi]*

mmm

The matter of the prisoners of Banu Qurayzah

عن عطية القرظي قال : كنت في سبي قريظة عرضنا على النبي صلى الله عليه و سلم فكانوا ينظرون فمن أنبت الشعر قتل ومن لم ينبت لم يقتل فكشفوا عانتي فوجدوها لم تنبت فجعلوني في السبي . رواه أبو داود وابن ماجه . والدارمي

619. Hadhrat Atiyyah Quradhi narrates amongst the prisoners of Banu Qurayzah that were brought, he was among them. We were presented before Rasulullaah . At the time, the companions were opening and looking at the area below the navel of them (the young among them), those whose hair below the navel grew, they were killed (because pubic hair is a sign of puberty, hence such a person will be counted as one who would fight the Muslims) and the one whose hair did not grow was not killed. Subsequently, the area below my navel was also opened, when they did not find hair, they kept me alive amongst the prisoners. *[Abu Dawud, Ibn Maajah, Daarimi]*

mmm

Incident of a few slaves of Makkah

وعن علي رضي الله عنه قال : خرج عبدان إلى رسول الله صلى الله عليه و سلم يعني الحديبية قبل الصلح فكتب إليه مواليهم قالوا : يا محمد والله ما خرجوا إليك رغبة في دينك وإنما خرجوا هربا من الرق . فقال ناس : صدقوا يا رسول الله ردهم إليهم فغضب رسول الله صلى الله عليه و سلم وقال : " ما أراكم تنتهون يا معشر قريش حتى يبعث الله عليكم من يضرب رقابكم على هذا " . وأبى أن يردهم وقال : " هم عتقاء الله " . رواه أبو داود

620. Hadhrat Ali narrates that on the day of Hudaybiyyah, before the treaty, a few slaves escaped and came to Rasulullaah . Their masters wrote to Rasulullaah that, ‘Muhammad, by Allaah, these slaves have not come to you because they are inclined to your religion, but they escaped in order to come out of slavery.’ (When) a few people (among the companions saw the letter), they said, “O Rasul of Allaah, their masters have written correct. You should return the slaves to their masters.”

(Hearing this) Rasulullaah became angry and said, “People of Quraysh, I see that you will not stop (from disobedience) until Allaah does not send such a person upon you that will chop your necks off based on this decision of your’s.” He then rejected this request of returning the slaves and said, “This is the free one of Allaah.” *[Abu Dawud]*

mmm

Caution should be adopted regarding prisoners

عن ابن عمر قال : بعث النبي صلى الله عليه و سلم خالد بن الوليد إلى بني جذيمة فدعاهم إلى الإسلام فلم يحسنوا أن يقولوا : أسلمنا فجعلوا يقولون : صبأنا صبأنا فجعل خالد يقتل ويأسر ودفع إلى كل رجل منا أسيره حتى إذا كان يوم أمر خالد أن يقتل كل رجل منا أسيره فقلت : والله لا أقتل أسيري ولا يقتل رجل من أصحابي أسيره حتى قدمنا إلى النبي صلى الله عليه و سلم فذكرناه فرفع يديه فقال : " اللهم إني أبرأ إليك مما صنع خالد " مرتين . رواه البخاري

621. Hadhrat Ibn Umar narrates that Rasulullaah sent Khalid bin Waleed to Banu Judhaymah (a tribe). Khalid called these people to Islaam. In confusion, these people could not say properly that we have accepted Islaam. In fact, they began to say, “We have left our religion, we have left our religion.” Khalid (when he heard this from them) began killing (some of them) and imprisoning (some of them). Then he gave a prisoner to each of us (i.e. those that were made prisoner, he split them amongst us, one prisoner to each of us

and commanded us that protect and guard these prisoners until I do not command you to kill them).

Subsequently, when one day came he commanded that each of us should kill our prisoner. (Hearing this command), I (Ibn Umar) said, “By Allaah, I shall not kill my prisoner, nor will any of my companions kill their’s (but we shall keep these prisoners in our protection until we reach Rasulullaah and until we do not get final decision from him we shall protect our prisoners), until we came to Rasulullaah and explained the entire incident to him.

Rasulullaah (heard the detail of the story), lifted both his hands and said, “O Allaah, I make it apparent before you that I am free of the actions of Khalid.” He said this twice.

[Bukhari]

mmm

Giving safety

The importance of giving safety to women

عن أم هانئ بنت أي طالب قالت : ذهبت إلى رسول الله عام الفتح فوجدته يغتسل وفاطمة ابنته تستره بثوب فسلمت فقال : " من هذه ؟ " فقلت : أنا أم هانئ بنت أبي طالب فقال : " مرحبا بأم هانئ " فلما فرغ من غسله قام فصلى ثماني ركعات ملتحفا في ثوب ثم انصرف فقلت : يا رسول الله زعم ابن أمي علي أنه قاتل رجلا أجرته فلان بن هبيرة فقال رسول الله صلى الله عليه و سلم : " قد أجرنا من أجرت يا أم هانئ " قالت أم هانئ وذلك ضحى . متفق عليه . وفي رواية للترمذي : قالت : أجرت رجلين من أحمائي فقال رسول الله صلى الله عليه و سلم : " قد أمنا من أمنت " (متفق عليه)

622. Hadhrat Umm e Haani bint Abu Talib radhiyallaahu anha narrates that in the year of the conquest of Makkah, she came to Rasullullaah . At that time Rasulullaah was bathing and his daughter Hadhrat Faatimah radhiyallaahu anha was covering him with a cloth. (She says) I greeted, he asked, “Who is it?” I replied, “It is I, Umm e Hani bint Abu Talib.” He said, “Welcome to Umm e Hani.” When he completed bathing, he stood up folding the cloth around his body and performed 8 rak’at (Salaat ul Chaasht).

When he completed Salaah I said, “O Rasul of Allaah, the son of my mother, i.e. Hadhrat Ali said that he is going to kill a person to whom I gave safety and he is a certain son of Hubayrah.”

Rasulullaah said, “Umm e Hani, the person whom you have given safety, we have given safety.” Hadhrat Umm e Hani radhiyallaahu anha says that this incident took place at the time of Chaasht (late morning). *[Bukhari, Muslim]*

mmm

Partisanship in the safety of women

عن أبي هريرة أن النبي صلى الله عليه و سلم قال : " إن المرأة لتأخذ للقوم " يعني تجير على المسلمين . رواه الترمذي

623. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “A woman takes a promise for any nation, i.e. she can give peace from the side of the Muslims.”

[Tirmidhi]

mmm

It is forbidden to kill after giving safety

وعن عمرو بن الحمق قال : سمعت رسول الله صلى الله عليه و سلم يقول : " من أمن رجلا على نفسه فقتله أعطي لواء الغدر يوم القيامة " . رواه في شرح السنة

624. Hadhrat Amr bin Hamiq narrates that he heard Rasulullaah saying, “The person who gives assurance of peace for the life of someone and then kills him, on the Day of Qiyaamat he will be given the sign of breaking his promise.” *[Sharh us Sunnah]*

mmm

It is necessary to fulfil ones promise

وعن سليم بن عامر قال : كان بين معاوية وبين الروم عهد وكان يسير نحو بلادهم حتى إذا انقضى العهد أغار عليهم فجاء رجل على فرس أو برذون وهو يقول : الله أكبر الله أكبر وفاء لا غدر فنظر فإذا هو عمرو ابن عبسة فسأله معاوية عن ذلك فقال : سمعت رسول الله صلى الله عليه و سلم يقول : " من كان بينه وبين قوم عهد فلا يحلن عهدا ولا يشدنه حتى يمضي أمده أو ينبذ إليهم على سواء " . قال : فرجع معاوية بالناس . رواه الترمذي وأبو داود

625. Hadhrat Sulaym bin Aamir narrates that there was an agreement between the Romans and Hadhrat Mu'awiyah that for a certain amount of time there will be no fighting with each other. Hadhrat Mu'awiyah was travelling to the Roman cities (while the treaty was in place) so that when the time of the treaty expires, they could suddenly pounce on them (the Romans). Subsequently, a person mounted on an Arab or Turkish horse came and he was saying 'Allaah is the Greatest, Allaah is the Greatest, fulfil the promise and do not break the promise. When the people saw, they came to know that this person is Hadhrat Amr bin Abasah. Hadhrat Mu'awiyah asked him (that travelling towards the Roman cities, how it can be the same as breaking a promise).

He said, "I heard Rasulullaah saying that when there is a pact between a person and a nation, he should break his promise or make one until the time of the treaty expires or he informs them that he is breaking his promise on the basis of equality, (i.e. going against this promise will be permissible in the case when the time period of the promise is completed or in the case where it became necessary to break the promise on the basis of force or some misfortune and the opposing group has been informed from before that the promise that is between us, we are breaking it. Now you and we are equal to do what he likes.

The narrator of the Hadith Hadhrat Sulaym bin Aamir says that hearing this Hadith, Hadhrat Mu'awiyah returned with his people. *[Tirmidhi, Abu Dawud]*

mmm

It is not permissible to break ones promise or to stop the emissary

وعن أبي رافع قال : بعثني قريش إلى رسول الله صلى الله عليه و سلم فلما رأيت رسول الله صلى الله عليه و سلم ألقي في قلبي الإسلام فقلت : يا رسول الله إني والله لا أرجع إليهم أبدا قال : " إني لا أخيس بالعهد ولا أحبس البرد ولكن ارجع فإن كان في نفسك الذي في نفسك الآن فارجع " . قال : فذهبت ثم أتيت النبي صلى الله عليه و سلم فأسلمت . رواه أبو داود

626. Hadhrat Abu Rafi' narrates that (on the occasion of the treaty of Hudaibiyyah) the disbelievers of the Quraysh (made me the messenger) to Rasulullaah . When my gaze fell upon Rasulullaah , then (involuntarily) Islaam (its truth and reality) settled in my heart. Subsequently, I said, "O Rasul of Allaah, by Allaah, now I shall never return to them (the disbelieving Quraysh)."

Rasulullaah said, "I cannot break a pact nor can I stop the envoys. However, you return (now). If this thing (Islaam) remains established in your heart that is present now then come back to me." Hadhrat Abu Raafi' says that in accordance to the command of Rasulullaah I returned to Makkah then I came to Rasulullaah and accepted Islaam (i.e. announce your Islaam). *[Abu Dawud]*

It is prohibited to kill the emissary

وعن نعيم بن مسعود أن رسول الله صلى الله عليه و سلم قال لرجلين جاءا من عند مسيلمة : " أما والله لولا أن الرسل لا تقتل لضربت أعناقكما " . رواه أحمد وأبو داود

627. Hadhrat Nu’aym bin Mas’ood narrates that Rasulullaah said to the two people that came from Musailamah that remember, by Allaah, if it was not forbidden to kill envoys, then I would have chopped your necks off. *[Ahmad, Abu Dawud]*

mmm

Those agreements of the era of ignorance which are not in conflict with the Shari’ah should be fulfilled

وعن عمرو بن شعيب عن أبيه عن جده أن رسول الله صلى الله عليه و سلم قال في خطبة : " أوفوا بحلف الجاهلية فإنه لا يزيد يعني الإسلام إلا شدة ولا تحدثوا حلفا في الإسلام " . رواه الترمذي من طريق ابن ذكوان عن عمرو وقال : حسن

628. Hadhrat Amr bin Shu’ayb narrates from his father and he from his grandfather that Rasulullaah (one day) said during his sermon, “Fulfill the oaths and promises of the era of ignorance because Islaam makes these types of oaths and promises stronger and do not give vogue to the practise of taking oaths in Islaam.” *[Tirmidhi]*

mmm

It is the Sunnah of Rasulullaah not to kill the emissary

عن ابن مسعود قال : جاء ابن النواحة وابن أثال رسولا مسيلمة إلى النبي صلى الله عليه و سلم فقال لهما : " أتشهدان أني رسول الله ؟ " فقالا : نشهد أن مسيلمة رسول الله فقال النبي صلى الله عليه و سلم : " آمنت بالله ورسوله ولو كنت قاتلا رسولا لقتلتكما " . قال عبد الله : فمضت السنة أن الرسول لا يقتل . رواه أحمد

629. Hadhrat Ibn Mas’ood narrates that two messengers of Musailamah (the false prophet) by the names of Ibn Nawaaha and Ibn Uthaal came to Rasulullaah so he said to them, “Do you testify that I am the Rasul-messenger of Allaah?” Both of them said, “No, but we testify that Musailamah is the messenger of Allaah.” Rasulullaah said (upon hearing this), “I believe in Allaah and His Rasul-messenger, if I had to kill an envoy or emissary I would have killed you both.”

Hadhrat Abdullaah bin Mas’ood says that (looking at this statement of Rasulullaah) this Sunnah was brought into vogue (i.e. this law was established) **that no envoy or emissary can be killed** (no matter what inappropriate things he says and even if he becomes deserving of the punishment of being killed).” *[Ahmad]*

mmm

Distribution of booty and misappropriation in it

Permissibility of booty

عن أبي هريرة عن رسول الله صلى الله عليه و سلم قال : " فلم تحل الغنائم لأحد من قبلنا ذلك بأن الله رأى ضعفنا وعجزنا فطيبها لنا " (متفق عليه)

630. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, "Booty was not permissible for any Ummah before us, when Allaah saw our weakness then He permitted it (booty) for us." *[Bukhari, Muslim]*

mmm

When does the killer get the wealth of the killed?

وعن أبي قتادة قال : خرجنا مع النبي صلى الله عليه و سلم عام حنين فلما التقينا كانت للمسلمين جولة فرأيت رجلا من المشركين قد علا رجلا من المسلمين فضربته من ورائه على حبل عاتقه بالسيف فقطعت الدرع وأقبل علي فضمني ضمة وجدت منها ريح الموت ثم أدركه الموت فأرسلني فلحقت عمر بن الخطاب فقلت : ما بال الناس ؟ قال : أمر الله ثم رجعوا وجلس النبي صلى الله عليه و سلم فقال : " من قتل قتيلا له عليه بينة فله سلبه " فقلت : من يشهد لي ؟ ثم جلست ثم قال النبي صلى الله عليه و سلم مثله فقمت فقال : " ما لك يا أبا قتادة ؟ " فأخبرته فقال رجل : صدق وسلبه عندي فأرضه مني فقال أبو بكر : لا ها الله إذا لا يعمد أسد من أسد الله يقاتل عن الله ورسوله فيعطيك سلبه . فقال النبي صلى الله عليه و

سلم : " صدق فأعطه " فأعطانيه فاتبعت به مخرفا في بني سلمة فإنه لأول مال تأثلته في الإسلام (متفق عليه)

631. Hadhrat Abu Qatadah narrates that (after the conquest of Makkah), in the year of the battle of Hunayn, we left in the company of Rasulullaah (for Jihaad). When we faced the disbelievers, then (for a while) the Muslims had to face defeat. Subsequently, I saw that a polytheist overpowered a Muslim. From behind, I hit my sword on the vein of his neck so hard that his armour was pierced. That polytheist turned on me and pressed me so hard that I was on the verge of death (i.e. I came very close to dying), then death caught him and he left me.

After this I met Hadhrat Umar bin Khattaab and said, “What has happened to the people (that they are running away from facing the enemy?)” he said, “This is the command of Allaah (i.e. whatever happens is through predestination and the decree of Allaah).” Then the people (after this temporary defeat came once again into the battlefield to fight) and Rasulullaah sat at one place and said, “He who kills a person from the enemy and there is a witness to him killimg, then the wealth of the killed is his (the one who killed).”

(Hearing this), I stood and said, “Who will give witness for me?” then I sat down. Rasulullaah repeated his statement. I then stood up and said, “Who will give witness for me?’ then I sat down. Then Rasulullaah repeated his statement for the third time. This time I stood up as well so Rasulullaah said, “Abu Qatadah, what is the matter?” then I told Rasulullaah (that I killed a particular polytheist). One person (heard me) and said, “Abu Qatadah speaks the truth and the wealth of

that polytheist is with me. Make him happy from my side (that his rights can be fulfilled)."

Hadhrat Abu Bakr (heard this) and said (to the person), "No, by Allaah, it cannot be. Rasulullaah will never intend that a lion from the lions of Allaah (Abu Qatadah) fights on behalf of Allaah and His Rasul-messenger, then the booty and provision is given to you." Rasulullaah said to this person, "Abu Bakr says what is correct, you give the wealth of that polytheist to Abu Qatadah."

Subsequently, the person gave me the wealth and through it I bought a garden that was located in Banu Salamah and this was the first wealth I attained after accepting Islaam."

[Bukhari, Muslim]

mmm

The law of distributing booty

وعن ابن عمر : أن رسول الله صلى الله عليه و سلم أسهم للرجل ولفرسه ثلاثة أسهم : سهما له وسهمين لفرسه (متفق عليه)

632. Hadhrat Ibn Umar narrates that Rasulullaah gave a person one share and his horse three shares (from the booty), i.e. one share for him and two shares for the horse.

[Bukhari, Muslim]

mmm

There is no set share in booty for slaves and women

وعن يزيد بن هرمز قال : كتب نجدة الحروري إلى ابن عباس يسأله عن العبد والمرأة يحضران لمغنم هل يقسم لهما ؟ فقال ليزيد : اكتب إليه أنه ليس لهما سهم إلا أن يحذيا . وفي رواية : كتب إليه ابن عباس : إنك كتبت إلي تسألني : هل كان

رسول الله صلى الله عليه و سلم يغزو بالنساء ؟ وهل كان يضرب لهن بسهم ؟ فقد كان يغزو بهن يداوين المرضى ويحذين من الغنيمة وأما السهم فلم يضرب لهن بسهم . رواه مسلم

633. Hadhrat Yazeed bin Hurmuz narrates that Najda Haruri wrote a letter to Hadhrat ibn Abbaas ؓ in which he enquired about a slave and slave girl that when they are present as part of booty, then should they be given from the booty or not? Hadhrat Ibn Abbaas ؓ said to Yazeed that (from my side) write this answer to Najdah that there is no stipulated share for them. However, (at the time of distribution) they should be given something.

In one narration it is mentioned like this that Hadhrat Ibn Abbaas ؓ wrote the following reply to Najdah that **you wrote a letter to me asking** that did Rasulullaah ﷺ take women along with in Jihaad and did he stipulate a share for these women from the booty?

Then (its reply is that) **Rasulullaah ﷺ used to take women along with in Jihaad that would treat the sick (and would bandage the** wounded**)** and he would give them a share of the booty but there was no stipulated share for them."

[Muslim]

mmm

Giving a foot soldier the share of a horseman

وعن سلمة بن الأكوع قال : بعث رسول الله صلى الله عليه و سلم بظهره مع رباح غلام رسول الله صلى الله عليه و سلم وأنا معه فلما أصبحنا إذا عبد الرحمن الفزاري قد أغار على ظهر رسول الله صلى الله عليه و سلم فقمت على أكمة فاستقبلت المدينة فناديت ثلاثا يا صباحاه ثم خرجت في آثار القوم أرميهم بالنبل وأرتجز وأقول : أنا ابن الأكوع واليوم يوم الرضع فما زلت أرميهم وأعقر بهم

حتى ما خلق الله من بعير من ظهر رسول الله صلى الله عليه و سلم إلا خلفته وراء ظهري ثم اتبعتهم أرميهم حتى ألقوا أكثر من ثلاثين بردة وثلاثين رمحا يستخفون ولا يطرحون شيئا إلا جعلت عليه آراما من الحجارة يعرفها رسول الله صلى الله عليه و سلم وأصحابه حتى رأيت فوارس رسول الله صلى الله عليه و سلم ولحق أبو قتادة فارس رسول الله صلى الله عليه و سلم بعبد الرحمن فقتله قال رسول الله صلى الله عليه و سلم : " خير فرساننا اليوم أبو قتادة وخير رجالتنا سلمة " . قال : ثم أعطاني رسول الله صلى الله عليه و سلم سهمين : سهم الفارس وسهم الراجل فجمعهما إلي جميعا ثم أردفني رسول الله صلى الله عليه و سلم وراءه على العضباء راجعين إلى المدينة . رواه مسلم

634. Hadhrat Salamah bin Akwa’ narrates that Rasulullaah sent his camel together with his slave Rabaah. I was also together with Rabaah. When it was morning, then Abdur Rahmaan Fazaari (a famous disbeliver and enemy of the Muslims) attacked the camels of Rasulullaah and took them.

I ascended a hill and facing Madinah I screamed, ‘Know well that the enemy has come!’ then I chased them. I was firing arrows at them and saying, ‘I am the son of Akwa’ today is the day when the evil people will be destroyed.’ I carried on firing arrows and striking their conveyances until from the camels of Rasulullaah - there was no camel created by Allaah left except that I did not leave behind me. I carried on chasing them and firing arrows until they dropped their luggage with the thought of becoming lighter, more than 30 cloths and 30 spears they threw (i.e. while fleeing they threw their clothes and spears so that their bodies could become lighter and it would be easy to run) and whatever they threw down, I placed a stone on it as a sign that Rasulullaah and his companions (if they come from behind then) they will recognize until I saw the conveyances of Rasulullaah coming and **Hadhrat Abu Qatadah who was called the**

rider of Rasulullaah , caught Abdur Rahmaan and killed him.

Then (after the commotion was over) Rasulullaah said, “today our best rider is Abu Qatadah and the best of our footmen is Salamah bin Akwa’.” After this, Rasulullaah gave me two shares (from the wealth of the disbelievers he distributed amongst us), one share for the horse and one for the person. He joined both shares and gave them to me. Then Rasulullaah seated me on his camel Adbaa’ and we departed for Madinah.” *[Muslim]*

mmm

Giving some Mujaahideen more than their share

وعن ابن عمر : أن رسول الله صلى الله عليه و سلم كان ينفل بعض من يبعث من السرايا لأنفسهم خاصة سوى قسمة عامة الجيش (متفق عليه)

635. Hadhrat Ibn Umar narrates that whichever people Rasulullaah sent for Jihaad, there were certain people who were given a special extra share compared to the army in general. *[Bukhari, Muslim]*

mmm

وعنه قال : نفلنا رسول الله صلى الله عليه و سلم نفلا سوى نصيبنا من الخمس فأصابني شارف والشارف : المسن الكبير (متفق عليه)

636. Hadhrat Ibn Umar narrates that (once) Rasulullaah gave us from the fifth share besides our share a little extra. Subsequently, a Shaarif came to my lot. A Shaarif is a camel that is old and big. *[Bukhari, Muslim]*

mmm

وعنه قال : ذهبت فرس له فأخذها العدو فظهر عليهم المسلمون فرد عليه في زمن رسول الله صلى الله عليه و سلم . وفي رواية : أبق عبد له فلحق بالروم فظهر عليهم المسلمون فرد عليه خالد بن الوليد بعد النبي صلى الله عليه و سلم . رواه البخاري

637. It is narrated regarding Hadhrat Ibn Umar that (once) his horse ran away. The enemy got hold of it. Then when the Muslims were victorious over the enemy, (and the horse came as part of the booty) then the horse was returned to Ibn Umar (and it was not included as part of the booty). This incident took place in the time of Rasulullaah .

In one narration it states that the slave of Ibn Umar ran away and went to Rome. Then when the Muslims were victorious over the Romans, then Khalid bin Waleed returned the slave of Ibn Umar to him. This took place after the time of Rasulullaah . *[Bukhari]*

mmm

Distribution of one fifth

وعن جبير بن مطعم قال : مشيت أنا وعثمان بن عفان إلى النبي صلى الله عليه و سلم فقلنا : أعطيت بني المطلب من خمس خيبر وتركتنا ونحن بمنزلة واحدة منك ؟ فقال : " إنما بنو هاشم وبنو المطلب واحد " . قال جبير : ولم يقسم النبي صلى الله عليه و سلم لبني عبد شمس وبني نوفل شيئا . رواه البخاري

638. Hadhrat Jubayr bin Mut'im narrates that he and Hadhrat Uthmaan bin Affaan went to Rasulullaah and said, "From the fifth share of Khaybar you gave a portion to Banu Muttalib and you have not given to us whereas considering you, we are all of one status."

Rasulullaah said, "Banu Hashim and Banu Muttalib are one." Hadhrat Jubayr says that Rasulullaah did not give a portion to Banu Abd Shams (Hadhrat Uthmaan etc) and Banu Naufal (Hadhrat Jubayr etc.) *[Bukhari]*

mmm

The ruling of booty (Ghaneemat) and Fay

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " أيما قرية أتيتموها وأقمتم فيها فسهمكم فيها وأيما قرية عصت الله ورسوله فإن خمسها لله ولرسوله ثم هي لكم " . رواه مسلم

639. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "In whichever locality you go (i.e. you conquer it without fighting and killing), then in it (the Fay') there is a share for you and whichever locality disobeys Allaah and His Rasul-messenger then from its (booty), a fifth share is for Allaah and His Rasul-messenger and the rest is your's." *[Muslim]*

mmm

Using the wealth of Allaah without right

وعن خولة الأنصارية قالت : سمعت رسول الله صلى الله عليه و سلم يقول : " إن رجالا يتخوضون في مال الله بغير حق فلهم النار يوم القيامة " . رواه البخاري

640. Hadhrat Khawlah Ansaariyyah radhiyallaahu anha narrates that she heard Rasulullaah saying, “Some people misappropriate in the wealth of Allaah (i.e. in the booty, Fay’, Zakaat etc.). therefore, such people will be punished by fire on the day of Qiyaamat.” *[Bukhari]*

mmm

The curse of misappropriating booty

وعن أبي هريرة قال : قام رسول الله صلى الله عليه و سلم ذات يوم فذكر الغلول فعظمه وعظم أمره ثم قال : " لا ألفين أحدكم يجيء يوم القيامة على رقبته بعير له رغاء يقول : يا رسول الله أغثني فأقول : لا أملك لك شيئا قد أبلغتك . لا ألفين أحدكم يجيء يوم القيامة على رقبته فرس له حمحمة فيقول : يا رسول الله أغثني فأقول : لا أملك لك شيئا قد أبلغتك لا ألفين أحدكم يجيء يوم القيامة على رقبته شاة لها ثغاء يقول : يا رسول الله أغثني فأقول : لا أملك لك شيئا قد أبلغتك لا ألفين أحدكم يجيء يوم القيامة على رقبته نفس لها صياح فيقول : يا رسول الله أغثني فأقول : لا أملك لك شيئا قد أبلغتك لا ألفين أحدكم يجيء يوم القيامة على رقبته رقاع تخفق فيقول : يا رسول الله أغثني فأقول : لا أملك لك شيئا قد أبلغتك لا ألفين أحدكم يجيء يوم القيامة على رقبته صامت فيقول : يا رسول الله أغثني فأقول : لا أملك لك شيئا قد أبلغتك " . وهذا لفظ مسلم وهو أتم (متفق عليه)

641. Hadhrat Abu Hurayrah narrates that Rasulullaah one day delivered a sermon and (during the sermon) said regarding misappropriating booty. Subsequently, he mentioned it to be a great sin and with due importance he

explained, "(Know well), I should not see any of you on the Day of Qiyaamat with a camel heaped upon his neck (in the field of resurrection) making sounds, (i.e.) the person who misappropriates a camel of booty will come into the field of resurrection with a camel heaped on his neck and the camel will be making sounds), then he will say to me, "O Rasul of Allaah, intercede for me and I shall say in reply that now I cannot help you (i.e. I cannot save you from the punishment of Allaah) because I conveyed the laws of Shari'ah to you in the world.

(Know well), I should not see any of you on the day of Qiyaamat in the condition that he carries a neighing horse on his neck (in the field of resurrection), then he will say to me, "O Rasul of Allaah, intercede for me and I shall say in reply that now I cannot help you because I conveyed the laws of Shari'ah to you (i.e. I informed you from before that it is a great sin to misappropriate in booty or do anything impermissible with wealth, and know well) I should not see any of you coming (into the field of resurrection) with a goat making noise on his neck, then he will say to me, "O Rasul of Allaah, intercede for me and I shall say in reply that now I cannot help you because I conveyed the laws of Shari'ah to you.

And (know well) I should not see any of you on the day of Qiyaamat coming with a person screaming on his neck (i.e. the slave or slave girl from the booty that he misappropriated) coming (into the field of resurrection), then he will say to me, "O Rasul of Allaah, intercede for me and I shall say in reply that now I cannot help you because I conveyed the laws of Shari'ah to you. (Know well) I should not see any of you on the Day of Qiyaamat in the condition that he has clothes waving on his neck coming (into the field

of resurrection), then he will say to me, “O Rasul of Allaah, intercede for me and I shall say in reply that now I cannot help you because I conveyed the laws of Shari’ah to you.

And (know well) I should not see any of you on the day of Qiyaamat in the condition that he has gold and silver loaded on his neck coming (into the field of resurrection), then he will say to me, “O Rasul of Allaah, intercede for me.” and I shall say in reply that now I cannot help you because I conveyed the laws of Shari’ah to you. *[Bukhari, Muslim]*

mmm

وعنه قال : أهدى رجل لرسول الله صلى الله عليه و سلم غلاما يقال له : مدعم فبينما مدعم يحط رحلا لرسول الله صلى الله عليه و سلم إذ أصابه سهم عاثر فقتله فقال الناس : هنيئا له الجنة فقال رسول الله صلى الله عليه و سلم : " كلا والذي نفسي بيده إن الشملة التي أخذها يوم خيبر من المغانم لم تصبها المقاسم لتشتعل عليه نارا " . فلما سمع ذلك الناس جاء رجل بشرك أو شراكين إلى النبي صلى الله عليه و سلم فقال : " شراك من نار أو شراكان من نار "(متفق عليه)

642. Hadhrat Abu Hurayrah narrates that a person sent a slave as a gift to Rasulullaah whose name was Midam. (One day, probably in the battlefield) he was taking down the palanquin of Rasulullaah when suddenly a stray arrow came and hit him on account of which he died. The people said, “Blessings of Jannah be for Midam (i.e. Midam is fortunate that while serving Rasulullaah he was martyred and he has reached Jannah.) (Hearing this) Rasulullaah said, “No, it is not such. By the being in Whose control my life is, the cloth that Midam took on the day of Khaybar before the booty could be distributed, has become fire and is throwing flames onto Midam.”

When people heard this (severe warning), then a person brought a lace or two laces to Rasulullaah . (Looking at it) he said, “This is a lace or two laces of fire.” *[Bukhari, Muslim]*

mmm

وعن عبد الله بن عمرو قال : كان على ثقل النبي صلى الله عليه و سلم رجل يقال له كركرة فمات فقال رسول الله صلى الله عليه و سلم : " هو في النار " فذهبوا ينظرون فوجدوا عباءة قد غلها . رواه البخاري

643. Hadhrat Abdullaah bin Amr narrates that a person whose name was Kirkirah was appointed to guard by Rasulullaah (over wealth and belongings). When he passed away Rasulullaah said, “He (Kirkirah) is in hell.” Subsequently, the people began to look (in his belongings) then they found a small blanket that he misappropriated from the booty. *[Bukhari]*

mmm

One is permitted to take consumables from the booty before distribution

وعن ابن عمر قال : كنا نصيب في مغازينا العسل والعنب فنأكله ولا نرفعه رواه البخاري

644. Hadhrat Ibn Umar narrates that we used to get honey and grapes in the battles so we used to eat it, never taking it and going. *[Bukhari]*

mmm

وعن عبد الله بن مغفل قال : أصبت جرابا من شحم يوم خيبر فالتزمته فقلت : لا أعطي اليوم أحدا من هذا شيئا فالتفت فإذا رسول الله صلى الله عليه و سلم يبتسم إلي . متفق عليه . وذكر الحديث أبي هريرة " ما أعطيكم " في باب " رزق الولاة " (متفق عليه)

645. Hadhrat Abdullaah bin Mughaffal narrates that on the day of Khaybar I got a basket filled with fat. I took it and placed it on my bosom and (in my heart or verbally) said, “Today I shall not give from this fat to anyone today.” Then I turned around and saw Rasulullaah (standing) and smiling (upon this action of mine). *[Bukhari, Muslim]*

mmm

Booty is only permissible for this ummah

عن أبي أمامة عن النبي صلى الله عليه و سلم قال : " إن الله فضلني على الأنبياء أو قال : فضل أمتي على الأمم وأحل لنا الغنائم " . رواه الترمذي

646. Hadhrat Abu Umamah narrates from Rasulullaah that he said, “Undoubtedly Allaah has given me virtue over the Ambiyaa-Messengers or he said that my Ummah has been given virtue over the other Ummahs and booty has been made permissible for me.” *[Tirmidhi]*

mmm

The ruling of the wealth of the killed

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : يومئذ يوم حنين : " من قتل كافرا فله سلبه " فقتل أبو طلحة يومئذ عشرين رجلا وأخذ أسلابهم . رواه الدارمي

647. Hadhrat Anas ... narrates that Rasulullaah said on that day, i.e. the day of the battle of Hunayn, "Whoever kills a disbeliever (enemy), the possessions and belongings of the killed will go to him."

Subsequently, Abu Talha killed 20 of the enemy on that day and he got all their possessions and belongings. *[Daarimi]*

mmm

وعن عوف بن مالك الأشجعي وخالد بن الوليد : أن رسول الله صلى الله عليه و سلم قضى في السلب للقاتل . ولم يخمس السلب . رواه أبو داود

648. Hadhrat Auf bin Maalik Ashja'i ... and Hadhrat Khaalid bin Walid ... narrate that Rasulullaah decided regarding the possessions and belongings of the killed that it is the right of the one who killed him. Moreover, he did not take out the fifth share from that wealth (as is taken out from booty). *[Abu Dawud]*

mmm

وعن عبد الله بن مسعود قال : نفلني رسول الله صلى الله عليه و سلم يوم بدر سيف أبي جهل وكان قتله . رواه أبو داود

649. Hadhrat Abdullaah bin Mas'ood narrates that on the day of the battle of Badr, Rasulullaah gave me the sword of Abu Jahl and Abdullaah bin Mas'ood killed Abu Jahl. *[Abu Dawud]*

mmm

One can give ones slave from the booty as well

وعن عمير مولى آبي اللحم قال : شهدت خيبر مع ساداتي فكلموا في رسول الله صلى الله عليه و سلم وكلموه أني مملوك فأمرني فقلدت سيفا فإذا أنا أجره فأمر لي بشيء من خرثي المتاع وعرضت عليه رقية كنت أرقي بها المجانين فأمرني بطرح بعضها وحبس بعضها . رواه الترمذي وأبو داود إلا أن روايته انتهت عند قوله : المتاع

650. The freed slave of Hadhrat Umayr Aabi al Lahm says, "I participated with my masters in the battle of Khaybar. Subsequently, (at the time of departing for that battle) my masters spoke to Rasulullaah regarding me (i.e. they praised me and mentioned my qualities and said that take Umayr to the battlefield to fight or to do service). Moreover, they also told Rasulullaah that I am a slave. He accepted (the request of my masters) and commanded me to arm myself and join the Mujaahideen.

Subsequently, I was armed with a sword (i.e. a sword was placed around my neck) when (I walked, then due to young age or short height) I walked dragging the sword on the ground, then (when we overpowered the enemy and the booty was being distributed, then) Rasulullaah commanded that I also be given a share. Also, (on one occasion) **I read my invocation to Rasulullaah which I used to recite upon those afflicted with madness (and he asked**

regarding it) so he told me to stop reciting certain portions of it and to carry on reciting few portions of it.”
[Tirmidhi, Abu Dawud]

mmm

Distributing the booty of Khaybar

وعن محمع بن جارية قال : قسمت خيبر على أهل الحديبية فقسمها رسول الله صلى الله عليه و سلم ثمانية عشر سهما وكان الجيش ألفا وخمسمائة فيهم ثلاثمائة فارس فأعطى الفارس سهمين والراجل سهما رواه أبو داود وقال : حديث ابن عمر أصح فالعمل عليه وأتى الوهم في حديث مجمع أنه قال : إنه قال : ثلاثمائة فارس وإنما كانوا مائتي فارس

651. Hadhrat Mujammi’ bin Jariya narrates that (the booty and land of) Khaybar was being distributed amongst the people that participated in the treaty of Hudaibiyyah. Subsequently, Rasulullaah divided (the booty and property) into 18 parts. And the number who participated (in Hudaibiyyah) was 1500. 300 were horsemen. He gave the horsemen 2 shares and the cavalry one share. *[Abu Dawud]*

mmm

Giving a person extra in his share of booty

وعن حبيب بن مسلمة الفهري قال شهدت النبي صلى الله عليه و سلم نفل الربع في البدأة والثلث في الرجمة . رواه أبو داود

652. Hadhrat Habib bin Maslamah Fihri narrates that (during one battle) I came to Rasulullaah . In the beginning of the battle, he gave a quarter extra share to (the fighters)

and upon returning he gave a third extra share to the fighters. *[Abu Dawud]*

mmm

وعنه أن رسول الله صلى الله عليه و سلم كان ينفل الربع بعد الخمس والثلث بعد الخمس إذا قفل . رواه أبو داود

653. Hadhrat Habib bin Maslamah Fihri narrates that after taking out the fifth share, Rasulullaah would give a quarter share extra and when the army returned, after the fifth share was taken out he would give the fighters a third extra share. *[Abu Dawud]*

mmm

It is not permissible to give a person extra share in Fay

وعن أبي الجويرية الجرمي قال : أصبت بأرض الروم جرة حمراء فيها دنانير في إمرة معاوية وعلينا رجل من أصحاب رسول الله صلى الله عليه و سلم من بني سليم يقال له : معن بن يزيد فأتيته بها فقسمها بين المسلمين وأعطاني منها مثل ما أعطى رجلا منهم ثم قال : لولا أني سمعت رسول الله صلى الله عليه و سلم يقول : " لا نفل إلا بعد الخمس " لأعطيتك . رواه أبو داود

654. Hadhrat Abu Juwayriyah Jarmi narrates that in the era of the khilafat of Hadhrat Mu’awiyah I found a red coloured basket in the Roman land which was filled with

Dinaars. At that time our governor was a companion of Rasulullaah whose name was Ma'n bin Yazeed. I came with the basket to him. He distributed those Dinaars amongst the Muslims (the fighters) and he gave me the same amount that was given to every one else (i.e. I was given an equal share as everyone else, not more). He then said, "If I did not hear Rasulullaah saying that only after taking out the fifth share can one give extra, then definitely I would have given you more than the others." *[Abu Dawud]*

mmm

Special gifting from booty

وعن أبي موسى الأشعري قال : قدمنا فوافقنا رسول الله صلى الله عليه و سلم حين افتتح خيبر فأسهم لنا أو قال : فأعطانا منها وما قسم لأحد غاب عن فتح خيبر منها شيئا إلا لمن شهد معه إلا أصحاب سفينتنا جعفرا وأصحابه أسهم لهم معهم . رواه أبو داود

655. Hadhrat Abu Musa Ash'ari narrates that (when) we came (from Abyssinnia) and reached Rasulullaah then he had completed the conquest of Khaybar. Subsequently, he also gave us a share (of the booty of Khaybar), or Abu Musa Ash'ari said, "He also gave us from the booty of Khaybar and he did not give a share of the booty of Khaybar to anyone who was not present at the time of the conquest of Khaybar (who was with him at the time of the conquest of Khaybar) and besides us of the ship, i.e. Hadhrat Ja'far and

his companions such that Rasulullaah gave the people of the ship a share together with those who participated in the battle of Khaybar (when we did not participate in the battle). *[Abu Dawud]*

mmm

The evil consequence of misappropriating booty

وعن يزيد بن خالد : أن رجلا من أصحاب رسول الله صلى الله عليه و سلم توفي يوم خيبر فذكروا لرسول الله صلى الله عليه و سلم فقال : " صلوا على صاحبكم " فتغيرت وجوه الناس لذلك فقال : " إن صاحبكم غل في سبيل الله " ففتشنا متاعه فوجدنا خرزا من خرز يهود لا يساوي درهمين . رواه مالك وأبو داود والنسائي

656. Hadhrat Yazid bin Khalid narrates that one of the companions of Rasulullaah passed away on the day of Khaybar. The companions mentioned this to Rasulullaah (i.e. they told him that a certain person has passed away). Rasulullaah said, “You perform his Janaazah (I shall not perform his Janaazah).” The colour of the faces of the people changed at this so Rasulullaah said, “(I shall not perform his Janaazah because) your companion misappropriated (booty) in the path of Allaah.”

Subsequently, when we searched his belongings, then we found gems of Jewish (women) that were not even equal to 2 Dirhams (i.e. their value was not even 2 Dirhams).

[Maalik, Abu Dawud, Nasa'i]

mmm

وعن عبد الله بن عمرو قال : كان رسول الله صلى الله عليه و سلم إذا أصاب غنيمة أمر بلالا فنادى في الناس فيجيئون بغنائمهم فيخمسه ويقسمه فجاء رجل يوما بعد ذلك بزمام من شعر فقال : يا رسول الله هذا فيما كنا أصبناه من الغنيمة قال : " أسمعت بلالا نادى ثلاثا ؟ " قال : نعم قال : " فما منعك أن تجيء به ؟ " فاعتذر قال : " كن أنت تجيء به يوم القيامة فلن أقبله عنك " . رواه أبو داود

657. Hadhrat Abdullaah bin Amr narrates that when Rasulullaah gathered the booty and intended to distribute it then he commanded Hadhrat Bilal (to announce). Subsequently, he announced among the people and (hearing the announcement) the people took their booty. Then Rasulullaah took out the fifth share and then he distributed (the booty) amongst the people (Mujaahideen). (On one occasion it so happened that) a person (during the distribution of the fifth and among the Mujaahideen) brought a camel's nose string made of hair and said, "O Rasul of Allaah, from the booty that came to us was this nose string as well."

He said, “Did you not hear the announcement that Bilal made thrice?” he said that I heard it. He said, “So what prevented you from bringing it (at that time)?” he mentioned some excuse. He said, “Enough, now remain as you are (i.e. now keep it) on the Day of Qiyaamat bring it (and answer to Allaah for this delay). Now I shall never take it from you.”

[Abu Dawud]

mmm

The punishment for the one who misappropriates booty

وعن عمرو بن شعيب عن أبيه عن جده أن رسول الله صلى الله عليه و سلم وأبا بكر وعمر حرقوا متاع الغال وضربوه . رواه أبو داود

658. Hadhrat Amr bin Shu’ayb narrates from his father from his grandfather that Rasulullaah □, Hadhrat Abu Bakr and Hadhrat Umar would burn the possessions and punish the person who misappropriated in booty. *[Abu Dawud]*

mmm

It is misappropriation to hide the misappropriation of another

وعن سمرة بن جندب قال : كان رسول الله صلى الله عليه و سلم يقول : " من يكتم غالا فإنه مثله " . رواه أبو داود

659. Hadhrat Samurah bin Jundub narrates that Rasulullaah □ used to say that the person who hides the misappropriation of the one who misappropriates in booty (i.e. he does not bring it to the notice of the leader that a

particular person has misappropriated) then (in terms of being a sinner) he is also like the one who misappropriated. *[Abu Dawud]*

mmm

It is not permissible to buy and sell booty before distribution

وعن أبي سعيد قال : نهى رسول الله صلى الله عليه و سلم عن شري المغنم حتى تقسم . رواه الترمذي

660. Hadhrat Abu Sa'eed narrates that **Rasulullaah forbade the buying of booty before it was distributed** (because there is no owner before distribution). *[Tirmidhi]*

mmm

وعن أبي أمامة عن النبي صلى الله عليه و سلم : نهى أن تباع السهام حتى تقسم . رواه الدارمي

661. Hadhrat Abu Umamah narrates from **Rasulullaah that he forbade selling of booty before it was distributed.** *[Daarimi]*

mmm

The consequence of using the booty without right

وعن خولة بنت قيس : قالت : سمعت رسول الله صلى الله عليه و سلم يقول : " إن هذه المال خضرة حلوة فمن أصابه بحقه بورك له فيه ورب متخوض فما شاءت به نفسه من مال الله ورسوله ليس له يوم القيامة إلا النار " . رواه الترمذي

662. Hadhrat Khaula bint Qays radhiyallaahu anha narrates that she heard Rasulullaah saying, “Indeed this wealth is green and sweet thing (i.e. wealth is such a thing that attracts the gaze of man and pulls his heart). Therefore, the one who attains it through permissible ways, there will be blessings given in it. And (remember) there are many people such that who utilize the wealth of Allaah and His Rasul-Messenger (i.e. booty) as their heart desires, on the Day of Qiyaamat there will only be the fire of hell for them.”

[Tirmidhi]

mmm

Mention of Dhul Fiqaar

وعن ابن عباس أن النبي صلى الله عليه و سلم تنفل سيفه ذا الفقار يوم بدر رواه أحمد وابن ماجه وزاد الترمذي وهو الذي رأى فيه الرؤيا يوم أحد

663. Hadhrat Ibn Abbaas narrates that the sword of Rasulullaah called Dhul Fiqaar took an extra share on the day of Badr. *[Ibn Maajah]* and the words of Tirmidhi state, “And this was the sword regarding which Rasulullaah saw a dream on the day of the battle of Uhud.”

mmm

Prohibition of using collective wealth before distribution

وعن رويفع بن ثابت أن النبي صلى الله عليه و سلم قال : " من كان يؤمن بالله واليوم الآخر فلا يركب دابة من فيء المسلمين حتى إذا أعجفها ردها فيه ومن كان يؤمن بالله واليوم الآخر فلا يلبس ثوبا من فيء المسلمين حتى إذا أخلقه ردها فيه " . رواه أبو داود

664. Hadhrat Ruwayfi’ bin Thabit narrates that Rasulullaah said, “He who believes in Allaah and in the day of Aakhirah, he cannot mount a conveyance of the jointly owned booty of the Muslims (without need). Then when the animal becomes thin, then he returns it to the booty and he who believes in Allaah and the day of Aakhirat it is not permitted for him to wear any clothing from the jointly owned booty of the Muslims, then when the clothing becomes old he returns it.” *[Abu Dawud]*

mmm

The ruling of consumable items

وعن محمد بن أبي المجالد عن عبد الله بن أبي أوفى قال : قلت : هل كنتم تخمسون الطعام في عهد رسول الله صلى الله عليه و سلم ؟ قال : أصبنا طعاما يوم خيبر فكان الرجل يجيء فيأخذ منه مقدار ما يكفيه ثم ينصرف . ورواه أبو داود

665. Hadhrat Muhammad bin Abu Mujalid narrates from Hadhrat Abdullaah bin Abi Aufa that he asked Hadhrat Abdullaah, “Did you take out the fifth share in consumable items as well in the time of Rasulullaah?” He said, “In the battle of Khaybar, consumable items also came to us. Subsequently, eany person would come and take from there according to necessity.” *[Abu Dawud]*

mmm

وعن ابن عمر : أن جيشا غنموا في زمن رسول الله صلى الله عليه و سلم طعاما وعسلا فلم يؤخذ منهم الخمس . رواه أبو داود

666. Hadhrat Ibn Umar narrates that (once) in the time of Rasulullaah , the army (returned from Jihaad) with consumable items and honey as booty. Subsequently, (the

army ate some of the items, from them) the fifth share was not taken out. *[Abu Dawud]*

mmm

وعن القاسم مولى عبد الرحمن عن بعض أصحاب النبي صلى الله عليه و سلم قال : كنا نأكل الجزور في الغزو ولا نقسمه حتى إذا كنا لنرجع إلى رحالنا وأخرجتنا منه مملوءة . رواه أبو داود

667. Hadhrat Qaasim (Tabi'i) who is the freed slave of Abdur Rahman narrates from some companions of Rasulullaah that they (i.e. some of the Sahabah) explained that we ate camel meat during the battles and never used to distribute it (i.e. in the battlefield, at the time of need, we would slaughter the camels of booty and without distributing we would take according to need) to the extent that when we came back to our tents (during journey) then our baskets would be filled with meat. *[Abu Dawud]*

mmm

The evil consequence of misappropriating

وعن عبادة بن الصامت أن النبي صلى الله عليه و سلم كان يقول : " أدوا الخياط والمخيط وإياكم والغلول فإنه عار على أهله يوم القيامة " . رواه الدارمي

668. Hadhrat Ubaadah bin Saamit narrates that Rasulullaah used to say, "Give the thread and needle (i.e. do not hide small things like these of the booty) and do not misappropriate because there is no doubt that misappropriation will be a fault and nakedness on the day of Qiyaamat for those who misappropriate." *[Daarimi]*

Emphasis to refrain from misappropriating

وعن عمرو بن شعيب عن أبيه عن جده قال : دنا النبي صلى الله عليه و سلم من بعير فأخذ وبرة من سنامه ثم قال : " يا أيها الناس إنه ليس لي من هذا الفيء شيء ولا هذا ورفع أصبعه إلا الخمس والخمس مردود عليكم فأدوا الخياط والمخيط " فقام رجل في يده كبة شعر فقال : أخذت هذه لأصلح بها بردعة فقال النبي صلى الله عليه و سلم : " أما ما كان لي ولبني عبد المطلب فهو لك " . فقال : أما إذا بلغت ما أرى فلا أرب لي فيها ونبذها . رواه أبو داود

669. Hadhrat Amr bin Shu'ayb narrates from his father from his grandfather that he said (one day) Rasulullaah came to a camel (that came as Fay') and pulled a few strands of hair from its hump and said, "People, the reality is that I have no share in this wealth of Fay' and (he lifted the finger upon which was the hair to show the people and said), "This (wealth also) is not for me. However, a fifth is my right but the fifth is spent upon you as well (i.e. the fifth share is spent for your well being in that your weapons and horses are bought from it). Therefore, (if you have of booty) a needle and thread too, then bring it to be gathered."

(Hearing this) a person who had a piece of rope made of hair stood up and said, "I kept this piece of rope with me so that I could use it to adjust the cloth under the palanquin (now what is the ruling regarding it?)." Rasulullaah said, "That which is from my share and the share of Abdul Muttalib is yours (i.e. the share of it that is mines and the people of my family, I give you but the share of the others that are in it you will have to make them give it to you). (Hearing this) the person said, "When this rope has reached such a stage (of sin) then I do not need it." Saying this he threw the rope. *[Abu Dawud]*

وعن عمرو بن عبسة قال : صلى بنا رسول الله صلى الله عليه و سلم إلى بعير من المغنم فلما سلم أخذ وبرة من جنب البعير ثم قال : " ولا يحل لي من غنائمكم مثل هذا إلا الخمس والخمس مردود فيكم " . رواه أبو داود

670. Hadhrat Amr bin Abasah narrates that (on one occasion) Rasulullaah made a camel from the booty a Sutrah (barrier) and led us in Salaah. He made Salaam and pulled a few hairs from the side of the camel and said, **"From your booty I do not even have so much except a fifth and that fifth is also spent upon your needs."** *[Abu Dawud]*

mmm

Distributing the one fifth

وعن جبير بن مطعم قال : لما قسم رسول الله صلى الله عليه و سلم سهم ذوي القربى بين بني هاشم وبني المطلب أتيته أنا وعثمان بن عفان فقلنا : يا رسول الله هؤلاء إخواننا من بني هاشم لا ننكر فضلهم لمكانك الذي وضعك الله منهم أرأيت إخواننا من بني المطلب أعطيتهم وتركتنا وإنما قرابتنا وقرابتهم واحدة فقال رسول الله صلى الله عليه و سلم : " إنما بنو هاشم وبنو المطلب شيء واحد هكذا " . وشبك بين أصابعه . رواه الشافعي وفي رواية أبي داود والنسائي نحوه وفيه : " إنا وبنو المطلب لا نفترق في جاهلية ولا إسلام وإنما نحن وهم شيء واحد " وشبك بين أصابعه

671. Hadhrat Jubayr bin Mut'im narrates that when Rasulullaah distributed the booty amongst his family and the Banu Hashim and Banu Muttalib, then I (i.e. Jubayr, from the side of Banu Naufal) and Uthmaan bin Affaan (from the side of Banu Abd Shams) came to Rasulullaah and we said, "O Rasul of Allaah, these brothers of ours, who are related to Banu Hashim, we do not reject their virtue because Allaah created you amongst them.

However, tell us that you gave our brothers (from the fifth) who are related to Banu Muttalib and you have kept us deprived when our relationship, i.e. Banu Naufal and Banu Abd Shams and the relationship of Banu Muttalib is the same (because just as their grandfather was the brother of Hashim, our grandfather is also the brother of Hashim).

Rasulullaah placed the fingers of one hand into the other and said, "(Just as the fingers of both hands were joined and became one, similarly) Banu Hashim and Banu Muttalib are one thing." *[Shafi'i]*

The narration of Abu Dawud and Nasa'i is similar and it has these words that Rasulullaah said, "We (i.e. Banu Hashim) and Banu Muttalib were not separate in the era of ignorance, nor in the era of Islaam. And undoubtedly we and them are one thing." Saying this he placed the fingers of one hand into the other.

mmm

Story of the killing of Abu Jahl

عن عبد الرحمن بن عوف قال : إني واقف في الصف يوم بدر فنظرت عن يميني وعن شمالي فإذا بغلامين من الأنصار حديثة أسنانها فتمنيت أن أكون بين أضلع منهما فغمزني أحدهما فقال : يا عم هل تعرف أبا جهل ؟ قلت : نعم فما حاجتك إليه يا ابن أخي ؟ قال : أخبرت أنه يسب رسول الله صلى الله عليه و سلم والذي نفسي بيده لئن رأيته لا يفارق سوادي سواده حتى يموت الأعجل منا فتعجبت لذلك قال : وغمزني الآخر فقال لي مثلها فلم أنشب أن نظرت إلى أبي جهل يجول في الناس فقلت : ألا تريان ؟ هذا صاحبكما الذي تسألاني عنه قال : فابتدراه بسيفهما فضرباه حتى قتلاه ثم انصرفا إلى رسول الله صلى الله عليه و سلم فأخبراه فقال : " أيكما قتله ؟ " فقال كل واحد منهما : أنا قتله فقال : " هل مسحتما سيفيكما ؟ " فقالا : لا فنظر رسول الله صلى الله عليه و سلم إلى السيفين فقال : " كلاكما قتله " . وقضى رسول الله صلى الله عليه و سلم بسلبه لمعاذ بن عمرو بن الجموح والرجلان : معاذ بن عمرو بن الجموح ومعاذ بن عفراء

672. Hadhrat Abdur Rahman bin Auf ؓ narrates that on the day of the battle of Badr I was standing in the row when I looked to the right and left and saw that I was standing between two Ansaari boys, who were very young. At that time I hoped that if only I was standing between two people more powerful and experienced. (in this time) suddenly, one of them pushed me and said , “Uncle, do you know Abu Jahl?” I said, “Yes, I know him, but my nephew, what do you want with Abu Jahl?” He said, **“I know that he swears Rasulullaah ﷺ.** Taking an oath by the Being in whose control my life is, if I see him then my body will not separate from his until the one who is quicker dies.”

Hadhrat Abdur Rahman says that I was astonished at the talk of this young lad. Abdur Rahman says, “Then the second lad pushed me and he said the same thing that the first lad said. After this I immediately saw Abu Jahl who was roaming amongst the enemy. (I indicated towards him) and said to the youth, “Do you not see the person who is roaming amongst

the enemy? He is the one you want about whom you are asking (i.e. recognize this person as Abu Jahl).” Abdur Rahman says, “(The moment they heard this) both youth took their swords and immediately jumped towards Abu Jahl and attacked him until they killed him.

Then they returned to Rasulullaah and informed him. Rasulullaah asked, “Who from you two killed him?” one of them said, “I killed him.” He asked, “Have you both wiped your swords?” They said, “No.” Subsequently, he saw both of their swords and said, “Both of you killed him.” Also, Rasulullaah gave the command that the possessions of Abu Jahl be given to Mu’aadh bin Amr bin Jamooh and those youth (who killed Abu Jahl were) Mu’aadh bin Amr bin Jamooh and Mu’aadh bin Afraa’. *[Bukhari, Muslim]*

mmm

وعن أنس قال : قال رسول الله صلى الله عليه و سلم يوم بدر : " من ينظر لنا ما صنع أبو جهل ؟ " فانطلق ابن مسعود فوجده قد ضربه ابنا عفراء حتى برد قال : فأخذ بلحيته فقال : أنت أبو جهل فقال : وهل فوق رجل قتلتموه . وفي رواية : قال : فلو غير أكار قتلني (متفق عليه)

673. Hadhrat Anas narrates that on the day of the battle of Badr Rasulullaah said, “Who is the one who will tell us what happened to Abu Jahl? (i.e. is he dead or alive). Subsequently, Hadhrat Ibn Mas’ood went and found him in the condition that the sons of Afraa’ had hit him cold i.e. he was close to death. Hadhrat Anas says that Hadhrat Ibn Mas’ood (saw him) and caught his beard and said, “You are Abu Jahl?!” Abu Jahl said, “(Indeed I am Abu Jahl but) is there a greater person than me that you have killed? (i.e. the person who you shall kill, there is none greater in rank than him).”

In one narration Abu Jahl said at that time that if only someone besides a farmer would have killed me! *[Bukhari, Muslim]*

mmm

Giving someone wealth to soften his heart

(متفق عليه) وعن سعد بن أبي وقاص قال : أعطى رسول الله صلى الله عليه و سلم رهطا وأنا جالس فترك رسول الله صلى الله عليه و سلم منهم رجلا وهو أعجبهم إلي فقمت فقلت : ما لك عن فلان ؟ والله إني لأراه مؤمنا فقال رسول الله صلى الله عليه و سلم : " أو مسلما " ذكر سعد ثلاثا وأجابه بمثل ذلك ثم قال : " إني لأعطي الرجل وغيره أحب إلي منه خشية أن يكب في النار على وجهه " . متفق عليه . وفي رواية لهما : قال الزهري : فترى : أن الإسلام الكلمة والإيمان العمل الصالح

674. Hadhrat Sa'd Ibn Abi Waqqaas narrates that (one day) when I was sitting in (in the gathering of Rasulullaah), Rasulullaah gave wealth to a certain group and (from the group) Rasulullaah left a person (i.e. he did not give him anything) whereas that person (according to me) was the best (in terms of Deen). (Looking at this) I stood up and said (to Rasulullaah), "What is for a particular person? (i.e. why have you deprived him of your gift?)

By Allaah, I understand him to be a true believer." Rasulullaah said, "(Do not say that I understand him to be a true believer) but say that I understand him to be a Muslim." Sa'd said this thrice and Rasulullaah gave the same reply every time. After this Rasulullaah said, "I give someone wealth when another person is more beloved to me and there is fear in giving him that that person should not be thrown headlong into hell." *[Bukhari, Muslim]*

mmm

Specialty of Hadhrat Uthmaan

وعن ابن عمر أن رسول الله صلى الله عليه و سلم قام يعني يوم بدر فقال : " إن عثمان انطلق في حاجة الله وحاجة رسوله وإني أبايع له " فضرب له رسول الله بسهم ولم يضرب بشيء لأحد غاب غيره . رواه أبو داود

675. Hadhrat Ibn Umar narrates that on the day of the battle of Badr, (in order to deliver a sermon) Rasulullaah stood up and said, “Undoubtedly Uthmaan has gone to do the work of Allaah and His Rasul so I take the pledge myself on behalf of him.” Then Rasulullaah stipulated a share for Hadhrat Uthmaan (of the booty of Badr) and he did not stipulate a share for anyone but Uthmaan that did not participate in the battle. *[Abu Dawud]*

mmm

A camel equals 10 goats

وعن رافع بن خديج قال : كان رسول الله صلى الله عليه و سلم يجعل في قسم المغانم عشرا من الشاء ببعير . رواه النسائي

676. Hadhrat Raafi’ bin Khadeej narrates that at the time of distributing booty, Rasulullaah classified a camel equal to ten goats. *[Nasa’i]*

mmm

Story of the Jihaad of Hadhrat Yusha'

(متفق عليه) وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " غزا نبي من الأنبياء فقال لقومه : لا يتبعني رجل ملك بضع امرأة وهو يريد أن يبني بها ولما يبن بها ولا أحد بنى بيوتا ولم يرفع سقوفها ولا رجل اشترى غنما أو خلفات وهو ينتظر ولادها فغزا فدنا من القرية صلاة العصر أو قريبا من ذلك فقال للشمس : إنك مأمورة وأنا مأمور اللهم احبسها علينا فحبست حتى فتح الله عليه فجمع الغنائم فجاءت يعني النار لتأكلها فلم تطعمها فقال : إن فيكم غلولا فليبايعني من كل قبيلة رجل فلزقت يد رجل بيده فقال : فيكم الغلول فجاؤوا برأس مثل رأس بقرة من الذهب فوضعها فجاءت النار فأكلتها " . زاد في رواية : " فلم تحل الغنائم لأحد قبلنا ثم أحل الله لنا الغنائم رأى ضعفنا وعجزنا فأحلها لنا "

677. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "From the Ambiya', one Nabi **(i.e. Hadhrat Yusha' bin Nun)** intended to wage Jihaad and when he departed for Jihaad then he said to his nation, "The person who married a woman and intended to take her home with the intention of intercourse should not come with me and until now he did not bring her home, and the person who built a home should not come with me but he has not put the roof as yet, also that person should not come with me who bought a pregnant goat or camel and he is waiting for it to give birth.

After this, that Nabi (with his remaining companions) left for Jihaad and when he reached close to the locality where he intended to wage Jihaad, then it was the time of Asr. The Nabi addressed the sun and said, "You are also commanded to move and I am also commanded to (to conquer this city). O Allaah, You hold the sun." **Subsequently, the sun was made to stop until Allaah blessed the Nabi with victory.** Then when the booty was gathered and the fire came to consume it then the fire did not consume it. (Looking at this) the Nabi said to his companions, "Definitely

misappropriation has occurred with the booty (i.e. someone misappropriated in the booty due to which this fire did not do its work). Therefore, one person from each tribe should pledge allegiance to me." **Subsequently, (when the pledge began) the hand of one person got stuck to the hand of the Nabi.**

The Nabi said to the person, "Misappropriation has occurred from your tribe." Then the people of that tribe brought a head of gold that was like the head of an ox and placed it there. After this the fire came and consumed it.

In one narration the narrator says that Rasulullaah said, **"Before us, booty was not permissible for anyone. Then Allaah made booty permissible for us. Allaah saw us weak financially so He made booty permissible for us."**
[Bukhari, Muslim]

mmm

The one who misappropriates booty will go to Jahannam

وعن ابن عباس قال : حدثني عمر قال : لما كان يوم خيبر أقبل نفر من صحابة النبي صلى الله عليه و سلم فقالوا : فلان شهيد وفلان شهيد حتى مروا على رجل فقالوا : فلان شهيد فقال رسول الله صلى الله عليه و سلم : " كلا إني رأيته في النار في بردة غلها أو عباءة " ثم قال رسول الله صلى الله عليه و سلم : " يا ابن الخطاب اذهب فناد في الناس : أنه لا يدخل الجنة إلا المؤمنون ثلاثا " قال : فخرجت فناديت : ألا إنه لا يدخل الجنة إلا المؤمنون ثلاثا . رواه مسلم

678. Hadhrat Ibn Abbaas narrates that Hadhrat Umar bin Khattaab explained to us that when the day of Khaybar came (i.e. when the battle of Khaybar was completed) then some of the companions of Rasulullaah came and said

amongst themselves that a particular person is a martyr and a particular person is a martyr until the people passed by the body of a person and said, “A particular person is a martyr.”

(Hearing this) Rasulullaah said, “Never, I saw this person in hell on account of misappropriation of a cloth or he said a striped blanket.” Then Rasulullaah addressed me and said, “Ibn Khattaab, go and announce among the people thrice that only a believer will enter Jannah.”

Hadhrat Umar says that subsequently, I went amongst the people and announced thrice that know well, **only a beliver will enter Jannah.”** *[Muslim]*

mmm

Jizya

Taking Jizya from fire worshippers

عن بجالة قال : كنت كاتبا لجزء بن معاوية عم الأحنف فأتانا كتاب عمر بن الخطاب رضي الله عنه قبل موته بسنة : فرقوا بين كل ذي محرم من المجوس ولم يكن عمر أخذ الجزية من المجوس حتى شهد عبد الرحمن بن عوف أن

رسول الله صلى الله عليه و سلم أخذها من مجوس هجر . رواه البخاري وذكر حديث بريدة : إذا أمر أميرا على جيش في " باب الكتاب إلى الكفار"

679. Hadhrat Bajalah (Tabi'i) narrates that he was the scribe of Hadhrat Juz' bin Mu'awiyah who was the uncle of Hadhrat Ahnaf . (Once) a year before the demise of Amir ul Mu'mineen Umar bin Khattaab a letter came in which this command was given that separation should be done amongst the couples of fire worshippers who had married their Mahaarim.

Moreover, (the narrator says that) Hadhrat Umar (at first) never used to take Jizya from the fire worshippers until Hadhrat Abdur Rahman bin Auf testified (i.e. he explained) that Rasulullaah took Jizya from the fire worshippers of Hajar (then Hadhrat Umar began taking Jizya from the fire worshippers). *[Bukhari]*

mmm

The amount of Jizya

عن معاذ : أن رسول الله صلى الله عليه و سلم لما وجهه إلى اليمن أمره أن يأخذ من كل حالم يعني محتلم دينارا أو عدله من المعافري : ثياب تكون باليمن . رواه أبو داود

680. Hadhrat Mu'aadh narrates that when Rasulullaah sent him to Yemen (as judge and governor), then he gave him the counsel that he should take (as jizya) from every mature person one Dinaar or the value of a Dinaar in clothing made in Yemen. *[Abu Dawud]*

mmm

There is no Jizya upon Muslims

عن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " لا تصلح قبلتان في أرض واحدة وليس على المسلم جزية " . رواه أحمد والترمذي وأبو داود

681. Hadhrat Ibn Abbaas narrates that Rasulullaah said, **"There should not be two Qibla in one land and there is no jizya upon Muslims."** *[Ahmad, Tirmidhi, Abu Dawud]*

mmm

Treaty upon Jizya

وعن أنس قال : بعث رسول الله صلى الله عليه و سلم خالد بن الوليد إلى أكيدر دومة فأخذوه فأتوا به فحقن له دمه وصالحه على الجزية . رواه أبو داود

682. Hadhrat Anas narrates that Rasulullaah sent Hadhrat Khalid bin Waleed to face Ukaydirdaumah. Subsequently, Hadhrat Khaalid bin Waleed and his companions caught him and brought him to Rasulullaah . Rasulullaah waived his blood, forgave him and made peace with him upon jizya. *[Abu Dawud]*

mmm

One tenth of merchandise

وعن حرب بن عبيد الله عن جده أبي أمه عن أبيه أن رسول الله صلى الله عليه و سلم قال : " إنما العشور على اليهود والنصارى وليس على المسلمين عشور " . رواه أحمد وأبو داود

683. Hadhrat Harb bin Ubaydullaah narrates from his grandfather and he from his father that Rasulullaah said, "One tenth is compulsory upon the Jews and Christians from

their merchandise and one tenth in menrchandise is not compulsory upon Muslims." *[Ahmad, Abu Dawud]*

mmm

One can forcefully take ones right

وعن عقبة بن عامر قال : قلت : يا رسول الله إنا نمر بقوم فلا هم يضيفونا ولا هم يؤدون ما لنا عليهم من الحق ولا نحن نأخذ منهم . فقال رسول الله صلى الله عليه و سلم : " إن أبوا إلا أن تأخذوا كرها فخذوا " . رواه الترمذي

684. Hadhrat Uqbah bin Aamir narrates that he said to Rasulullaah , "O Rasul of Allaah, when we (go for Jihaad), pass by the locality of a people, then they do not host us nor do they give us that which we have rights for (in the light of Islaam), (i.e. in the light of Islaam, our rights that are upon them that they should fulfil our needs, look after us, they do not fulfil them) and (because) we did not take anything from them by force (therefore we are in great worry and due to their conduct, we are in great distress and harm).

Subsequently, Rasulullaah said, "If those people reject (from hosting you or from buying anything from you) and (in this case) there is no other way out but to forcefully take from them, then take it by force." *[Tirmidhi]*

mmm

The amount of Jizya in the time of Hadhrat Umar ؓ

عن أسلم أن عمر بن الخطاب رضي الله عنه ضرب الجزية على أهل الذهب أربعة دنانير وعلى أهل الورق أربعين درهما مع ذلك أرزاق المسلمين وضيافة ثلاثة أيام . رواه مالك

685. Hadhrat Aslam (Tabi'i) narrates that Hadhrat Umar bin Khattaab ؓ (in his era of khilafat) stipulated 4 Dinaars upon those who had gold, 40 Dirhams upon those who had silver as jizya and besides this, the provision of the Muslims and **hosting them for three days.** *[Maalik]*

mmm

Making peace/Treaty

The treaty of Hudaybiyyah and the story of Hadhrat Abu Baseer ﷛

عن المسور بن مخرمة ومروان بن الحكم قالا : خرج النبي صلى الله عليه و سلم عام الحديبية في بضع عشرة مائة من أصحابه فلما أتى ذا الحليفة قلد الهدي وأشعر وأحرم منها بعمرة وسار حتى إذا كان بالثنية التي يهبط عليهم منها بركت به راحلته فقال الناس : حل حل خلأت القصواء خلأت القصواء فقال النبي صلى

الله عليه و سلم : " ما خلأت القصواء وما ذاك لها بخلق ولكن حبسها حابس الفيل " ثم قال : " والذي نفسي بيده لا يسألوني خطة يعظمون فيها حرمات الله إلا أعطيتهم إياها " ثم زجرها فوثبت فعدل عنهم حتى نزل بأقصى الحديبية على ثمد قليل الماء يتبرضه الناس تبرضا فلم يلبثه الناس حتى نزحوه وشكي إلى رسول الله صلى الله عليه و سلم العطش فانتزع سهما من كنانته ثم أمرهم أن يجعلوه فيه فو الله ما زال يجيش لهم بالري حتى صدروا عنه فبينا هم كذلك إذ جاء بديل بن ورقاء الخزاعي في نفر من خزاعة ثم أتاه عروة بن مسعود وساق الحديث إلى أن قال : إذ جاء سهيل بن عمرو فقال النبي صلى الله عليه و سلم : " اكتب : هذا ما قاضى عليه محمد رسول الله " . فقال سهيل : والله لو كنا نعلم أنك رسول الله ما صددناك عن البيت ولا قاتلناك ولكن اكتب : محمد بن عبد الله فقال النبي صلى الله عليه و سلم : " والله إني لرسول الله وإن كذبتموني اكتب : محمد بن عبد الله " فقال سهيل : وعلى أن لا يأتيك منا رجل وإن كان على دينك إلا رددته علينا فلما فرغ من قضية الكتاب قال رسول الله صلى الله عليه و سلم لأصحابه : " قوموا فانحروا ثم احلقوا " ثم جاء نسوة مؤمنات فأنزل الله تعالى : (يا أيها الذين آمنوا إذا جاءكم المؤمنات مهاجرات) الآية . فنهاهم الله تعالى أن يردوهن وأمرهم أن يردوا الصداق ثم رجع إلى المدينة فجاءه أبو بصير رجل من قريش وهو مسلم فأرسلوا في طلبه رجلين فدفعه إلى الرجلين فخرجا به حتى إذا بلغا ذا الحليفة نزلوا يأكلون من تمر لهم فقال أبو بصير لأحد الرجلين : والله إني لأرى سيفك هذا يا فلان جيدا أرني أنظر إليه فأمكنه منه فضربه حتى برد وفر الآخر حتى أتى المدينة فدخل المسجد يعدو فقال النبي صلى الله عليه و سلم : " لقد رأى هذا ذعرا " فقال : قتل والله صحابي وإني لمقتول فجاء أبو بصير فقال النبي صلى الله عليه و سلم : " ويل أمه مسعر حرب لو كان له أحد " فلما سمع ذلك عرف أنه سيرده إليهم فخرج حتى أتي سيف البحر قال : وانفلت أبو جندل بن سهيل فلحق بأبي بصير فجعل لا يخرج من قريش رجل قد أسلم إلا لحق بأبي بصير حتى اجتمعت منهم عصابة فو الله ما يسمعون بعير خرجت لقريش إلى الشام إلا اعترضوا لها فقتلوهم وأخذوا أموالهم فأرسلت قريش إلى النبي صلى الله عليه و سلم تناشده الله والرحم لما أرسل إليهم فمن أتاه فهو آمن فأرسل النبي صلى الله عليه و سلم إليهم . رواه البخاري

686. Hadhrat Miswar bin Makhramah and Marwaan bin Hakam narrate that during the year of Hudaiybiyyah, Rasulullaah took a thousand and a few hundred companions and left Madinah. When he reached Dhul Hulayfah, then he tied a garland around the sacrificial animal and made a sign upon it. Then he tied the Ihraam from Dhul

Hulayfah and left until he reached the valley where the people of Makkah dismount so the camel of Rasulullaah (named Qaswa) took him and sat down.

When people saw this they began to say, "Hal hal." (These are words used to make the camel stand up). (Hearing this) Rasulullaah said, "No, Qaswa has not stopped nor it it her habit to stop, but the Being that stopped the elephants has stopped her." He then said, "By the Being in whose control my life is, whatever the Quraysh want in which lies the honour of the Allaah's (Haram), I shall fulfil it (i.e. today at the time of the treaty whatever the people of Makkah request in which the honour for the Haram of Makkah is considered, I shall fulfil it)."

He then made the camel stand and it immediately stood up and left the path of the people of Makkah and began taking another route until they reached the last part of Hudaybiyyah where (in a hole) some water fell (and they stopped there). The people began using some of the little water until in a short while all the water was drawn out (i.e. because there was very little water in the hole, therefore although a minimum amout of people took water, the water got finished very quickly).

The people complained of thirst to Rasulullaah . He took out an arrow from his quiver and told the Sahabah to place the arrow in the water. Then (the narrator says that) by Allaah, (through the blessings of that arrow), waves of water began to flow that did not finish from quenching the people until everyone moved away from the water (i.e. Allaah created so much water in the hole that the needs of all the people were fulfilled with peace. In fact, on return the water was still inside).

Anyway, the Sahabah were in the condition that suddenly Budayl bin Warqa Khuza’i, together with a few people of Khuza’ah came (from the side of the disbelieving Makkans to make peace). Then Urwah bin Mas’ood came to him.

After this Bukhari explained (the long discussion that ensued between Budayl and Urwah which the author of Masabeeh has not mentioned here for sake of brevity) that finally when Suhayl bin Amr (became the final envoy of the people of Makkah) came and Rasulullaah said to Hadhrat Ali, “Write, ‘This is the treaty upon which Muhammad the Rasul-Messenger of Allaah has agreed.’”

Suhayl (saw these words) and said, “By Allaah, if we accept that you are the Rasul-Messenger of Allaah, then we would not have stopped you from the Ka’bah nor would we war against you. Therefore, write (this is the treaty upon which) Muhammad the son of Abdullaah has agreed.”

(Hearing this) Rasulullaah said, “By Allaah, I am the Rasul of Allaah even though you belie me (anyway, for the sake of the treaty I accept your change of wording), Ali, write Muhammad the son of Abdullaah.” Then Suhayl said, “And accept this in the treaty that (whichever one of you comes to us, we shall not let him go back but) whichever one of us goes to you, even though he has accepted your Deen-religion, you have to return him to us.”

(Subsequently, Rasulullaah accepted this as well. On this occasion as well the story has been shortened, i.e. the author of Masabeeh did not explain all the details of the treaty that Bukhari explains or this is another narration of Bukhari in which only this much was mentioned).

Anyway, when Rasulullaah □ completed writing the treaty then he said to his companions, "Get up, go, now slaughter then shave your heads." After this, (from Makkah) a few women became Muslim and came. Allaah □ revealed the following verse, 'O you who believe, when the Muslim women come migrating to you...' (Through this verse) the Muslims were forbidden from returning the women (to the disbelieving Makkans) and they were commanded to return their dowry.

After this Rasulullaah □ returned to Madinah. (A few days later) a person of the Quraysh called Abu Baseer became Muslim (he left Makkah) and came to Rasulullaah □. The Quraysh sent two people to search for him. Rasulullaah □ returned Abu Baseer to the two people (in accordance to the conditions of the treaty). Those two people took Abu Baseer and left (for Makkah) and when they reached Dhul Hulayfah (the first stop) and began to eat the dates they had, then Abu Baseer addressed one of them, "By Allaah, o person, I think that this sword of yours (is very good). Show it to me, I wish to see it."

The person gave a chance to Abu Baseer to look at it (i.e. he gave the sword to Abu Baseer, and this was enough). Abu Baseer struck it on him and he was killed immediately and the second person (looking at this from afar) fled until he returned to Madinah (he returned and out of fear of being killed) he entered Masjid an Nabawi. (Looking at his condition) Rasulullaah □ said, "This person seems to be in fear." The person said, "(Yes), by Allaah, my companion was killed and there is no doubt that I will be killed too." Then Abu Baseer also came.

(Looking at him) Rasulullaah □ said, "May his mother regret, (out of surprise), this Abu Baseer is igniting the fire of war. If only he had a helper." When Abu Baseer heard this from Rasulullaah □, then he understood that Rasulullaah □ will return him again to the disbelievers.

Subsequently, Abu Baseer left Madinah until he reached a locality on the shores of the ocean (out of fear for being returned once again to the disbelievers). The narrator says that Abu Jandal bin Suhayl also fled from the clutches of the disbelievers and came to join Abu Baseer. Then the condition was that (in Makkah) whichever person accepted Islaam would flee from the clutches of the Quraysh and would join Abu Baseer until (in a few days, with Abu Baseer) a large group gathered (by Abu Baseer) – those who fled from the Quraysh.

And by Allaah, whenever they heard that a caravan (trade or otherwise) of the Quraysh was heading for Shaam, they would follow it and kill them and take all their wealth and belongings. Finally, (when the routes of the Quraysh were closed due to these people and they became worried) they sent a person to Rasulullaah □ (as their envoy) and through him made Rasulullaah □ take an oath and gave the means of family realtions (and requested that he send someone to Abu Baseer and his companions and command them to come to Madinah and not to harm any of our caravans) and when he sends this command, then whichever person comes to you, he will be in peace.

Subsequently, Rasulullaah □ sent a message to Abu Baseer and his companions (and commanded them not to harm any caravan of the Quraysh and to come to me.) *[Buhkari]*

mmm

Three important conditions of the treaty of Hudaybiyyah

وعن البراء بن عازب قال : صالح النبي صلى الله عليه و سلم المشركين يوم الحديبية على ثلاثة أشياء : على أن من أتاه من المشركين رده إليهم ومن أتاهم من المسلمين لم يردوه وعلى أن يدخلها من قابل ويقيم بها ثلاثة أيام ولا يدخلها إلا بجلبان السلاح والسيف والقوس ونحوه فجاء أبو جندل يحجل في قيوده فرده إليهم (متفق عليه)

687. Hadhrat Bara bin Aazib narrates that Rasulullaah made a treaty at Hudaibiyyah upon three things. The first was that whichever of the polytheists (becomes a Muslim) and comes to Rasulullaah , Rasulullaah has to return him to them and whichever of the Muslims comes to the polytheists, they will not return him. The second was that Rasulullaah (cannot enter Makkah this year for Hajj and Umrah, but) next year **he should come to Makkah and he can only stay for three days in Makkah.** The third was that (next year) when they enter Makkah, then all their weapons, swords, bows and other things like it should be sheathed.

At this moment Abu Jandal came to Rasulullaah in the condition where there were chains around his hands and feet due to which he came jumping but Rasulullaah returned him to the polytheists. *[Bukhari, Muslim]*

mmm

The most important condition of the treaty of Hudaybiyyah

وعن أنس : أن قريشا صالحوا النبي صلى الله عليه و سلم فاشترطوا على النبي صلى الله عليه و سلم أن من جاءنا منكم لم نرده عليكم ومن جاءكم منا رددتموه علينا فقالوا : يا رسول الله أنكتب هذا ؟ قال : " نعم إنه من ذهب منا إليهم فأبعده الله ومن جاءنا منهم سيجعل الله له فرجا ومخرجا " . رواه مسلم

688. Hadhrat Anas narrates that the Quraysh made a treaty with Rasulullaah . Subsequently, they made Rasulullaah accept this condition that whichever person of yours comes to us, we shall not return him and whichever person from amongst us comes to you, you should return them to us. The companions said, "O Rasul of Allaah, shall we write these conditions, i.e. do you accept these conditions?"

Rasulullaah said, "Yes, the thing is that whichever one of us goes to them, he will be such a person which allaah has taken far away from His mercy and whichever one of them comes to us (although we will be forced to return him at the time, but finally) Allaah will very quickly create means of expanse, freedom and salvation for him." *[Muslim]*

mmm

How did Rasulullaah take the pledge from women?

وعن عائشة قالت في بيعة النساء : إن رسول الله صلى الله عليه و سلم كان يمتحنهن بهذه الآية : (يا أيها النبي صلى الله عليه و سلم إذا جاءك المؤمنات

(يبايعنك

فمن أقرت بهذا الشرط منهن قال لها : " قد بايعتك " كلاما يكلمها به والله ما مست يده يد امرأة قط في المبايعة (متفق عليه)

689. Hadhrat Ayesha radhiyallaahu anha narrates regarding the pledge of the women that Rasulullaah would gauge the women (who came from Makkah and made apparent their acceptance of Islaam) in the light of this verse, 'O Nabi, when the women come to pledge allegiance to you..' subsequently, the women that would attest to the conditions mentioned in this verse, he would say to them, "I have taken the pledge from you."

At the time of taking the pledge, Rasulullaah would speak, but by Allaah, it never happened that he took the pledge from a woman and his hand touched her hand."

[Bukhari, Muslim]

mmm

A condition of the treaty of Hudaybiyyah

عن المسور ومروان : أنهم اصطلحوا على وضع الحرب عشر سنين يأمن فيها الناس وعلى أن بيننا عيبة مكفوفة وأنه لا إسلال ولا إغلال . رواه أبو داود

690. Hadhrat Miswar and Hadhrat Marwaan narrate that those things which the Quraysh of Makkah made peace upon at the treaty of Hudaibiyyah, one of the things was that for ten years there will be no war (between the two groups) and this was also part of the treaty that there is a tied watch between us (i.e. our chests should remain free from trickery,

planning, malice and corruption) and that we shall not steal on the quiet from each other or misappropriate. *[Abu Dawud]*

mmm

Prohibition of oppressing Dhimmis

وعن صفوان بن سليم عن عدة من أبناء أصحاب رسول الله صلى الله عليه و سلم عن آبائهم عن رسول الله صلى الله عليه و سلم قال : " ألا من ظلم معاهدا أو انتقصه أو كلفه فوق طاقته أو أخذ منه شيئا بغير طيب نفس فأنا حجيجه يوم القيامة " . رواه أبو داود

691. Hadhrat Safwaan bin Sulaym from the sons of a number of companions, that a Sahabi from his father (a Sahabi) and he narrates from Rasulullaah that he said, “Remember, he who oppresses him (a non Muslim) with whom he had made a pact (like a Dhimmi or Musta’min) or he harmed his rights or he placed a burden more than his ability upon him (like taking jizya from a Dhimmi more than his capacity or the Musta’min that comes to the Islaamic country for trade, to take more than a tenth of his wealth) or without his happiness and pleasure to take something from him, then I shall be proof against that person on the Day of Qiyaamat.” *[Abu Dawud]*

mmm

The Masnun method of taking the pledge from women collectively

وعن أميمة بنت رقيقة قالت : بايعت النبي صلى الله عليه و سلم في نسوة فقال لنا : " فيما استطعتن وأطقتن " قلت : الله ورسوله أرحم بنا منا بأنفسنا قلت : يا رسول الله بايعنا تعني صافحنا قال : " إنما قولي لمائة امرأة كقولي لامرأة واحدة " . رواه الترمذي والنسائي وابن ماجه ومالك في الموطأ

692. Hadhrat Umaymah bint Ruqayqah radhiyallaahu anha narrates that she pledged allegiance to Rasulullaah along with a few women (i.e. a few women pledged allegiance collectively) so he said to us, "(O women, I have taken the pledge on this that) which you have the ability (to practice upon) (i.e. out of affection and mercy, **Rasulullaah kept the pledge of allegiance limited to their ability to practice).**" I said, "(Indeed) the amount of beneficence and mercy we show upon ourselves, Allaah and His Rasul-Messenger show much more than that upon us." I then said, "O Rasul of Allaah, take the pledge from us." By this she meant that shake our hands (i.e. hold our hands in yours at the time of taking the pledge).

He said, "My saying to 100 women is like saying to one woman (i.e. firstly, it is sufficient to only speak when taking the pledge from women that I have taken the pledge from you. There is no need to take their hands. Secondly, if a few women take the pledge collectively, then it is not necessary to make each woman say separately, but saying to one woman will be sufficient on behalf of all the women.)."

[Tirmidhi]

mmm

The conditions of the treaty of Hudaybiyyah and performing Umrah

عن البراء بن عازب قال : اعتمر رسول الله صلى الله عليه و سلم في ذي القعدة فأبى أهل مكة أن يدعوه يدخل مكة حتى قاضاهم على أن يدخل يعني من العام المقبل يقيم بها ثلاثة أيام فلما كتبوا الكتاب كتبوا : هذا ما قاضى عليه محمد رسول الله . قالوا : لا نقر بها فلو نعلم أنك رسول الله صلى الله عليه و سلم ما منعناك ولكن أنت محمد بن عبد الله فقال : " أنا رسول الله وأنا محمد بن عبد الله " . ثم قال لعلي بن أبي طالب : " أمح : رسول الله " قال : لا والله لا أمحوك أبدا فأخذ رسول الله صلى الله عليه و سلم وليس يحسن يكتب فكتب : " هذا ما قاضى عليه محمد بن عبد الله : لا يدخل مكة بالسلاح إلا السيف في القراب وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه وأن لا يمنع من أصحابه أحدا إن أراد أن

يقيم بها " فلما دخلها ومضى الأجل أتوا عليا فقالوا : قل لصاحبك : اخرج عنا فقد مضى الأجل فخرج النبي صلى الله عليه و سلم

693. Hadhrat Bara bin Aazib narrates that Rasulullaah left for Umrah (from Madinah) in Dhul Qa'dah 6 A.H but the people of Makkah stopped him from entering Makkah (i.e. they stopped Rasulullaah and his companions from coming into Makkah) until Rasulullaah made a treaty with the people of Makkah that he (next year) will come to Makkah and **at that time too they would only stay for three days.** Subsequently, when the treaty was written then (from the side of Rasulullaah) the companions wrote, 'This is a pact upon which Muhammad the Rasul-Messenger of Allaah has agreed'. The people of Makkah said (to Rasulullaah when looking at these words), "We do not accept your Risalaat-Messengership, if we knew that you are the Rasul-Messenger of Allaah, then we would not have stopped you (from entering Makkah). However, (we only know this that) you are Muhammad and the son of Abdullaah. Therefore, instead of Muhammad the Rasul-Messenger of Allaah, write, Muhammad the son of Abdullaah." Rasulullaah said, "I am the Rasul-Messenger of Allaah and Muhammad the son of Abdullaah as well." Then he said to Hadhrat Ali (who was writing the treaty), "Erase the words 'Rasul-Messenger of Allaah'." Hadhrat Ali said, "By Allaah, I can never erase your name." (Hearing this) Rasulullaah took the treaty (from the hands of Hadhrat Ali) **and despite not knowing how to write, he erased (the words 'Rasul-Messenger of allaah') and wrote 'this is the treaty upon which Muhammad the son of Abdullaah has agreed.'**

(In the treaty were these conditions) that he (i.e. Rasulullaah and his companions) will not enter Makkah with weapons

but in the condition that the swords are sheathed and that if anyone of Makkah intends to go with you, then he will not be allowed to go to Makkah and that if any of your companions intends to stay in Makkah, then you cannot stop them (from staying in Makkah). Subsequently, (the following year) when Rasulullaah came to Makkah and the time of three days for staying in Makkah elapsed (which was written in the treaty) then the people of Makkah came to Hadhrat Ali and said, “Tell your companion (i.e. Rasulullaah) that the agreed time is finished, now go from our city.”

Subseqnetly, Rasulullaah left Makkah. *[Bukhari, Muslim]*

mmm

Banishing the Jews from the Arabian Peninsula

Intention and resolve to banish the Jews from the Arabian Peninsula

عن أبي هريرة قال : بينا نحن في المسجد خرج النبي صلى الله عليه و سلم فقال : " انطلقوا إلى يهود " فخرجنا معه حتى جئنا بيت المدارس فقام النبي صلى الله عليه و سلم فقال : " يا معشر يهود أسلموا تسلموا اعلموا أن الأرض لله ولرسوله وأني أريد أن أجليكم من هذه الأرض . فمن وجد منكم بماله شيئا فليبعه " (متفق عليه)

694. Hadhrat Abu Hurayrah narrates that (one day) we were sitting in Masjid an Nabawi when Rasulullaah came out and said, “Go to the Jews.” Subsequently, we went with Rasulullaah until we reached the school of the Jews so Rasulullaah stood up and said, “O nation of Jews, become Muslims so that you could be safe (from the worries of the world and the punishment of the Aakhirat). You should know that the earth belongs to Allaah and His Rasul-Messenger (i.e. the creator and owner of the earth is Allaah and His Rasul is the deputy and rules it as such).

Therefore, (if you reject becoming Muslims then) listen well that I have intended to banish you from this land (the Arabian Peninsula). So, if any of you want to keep his possessions (which is not possible for him to carry, like land etc.) then he should sell it.” *[Bukhari, Muslim]*

mmm

Banishing the Jews

وعن ابن عمر قال : قام عمر خطيبا فقال : إن رسول الله صلى الله عليه و سلم كان عامل يهود خيبر على أموالهم وقال : " نقركم ما أقركم الله " . وقد رأيت إجلاءهم فلما أجمع عمر على ذلك أتاه أحد بني أبي الحقيق فقال : يا أمير المؤمنين أتخرجنا وقد أقرنا محمد وعاملنا على الأموال ؟ فقال عمر : أظننت أني نسيت قول رسول الله صلى الله عليه و سلم : " كيف بك إذا أخرجت من خيبر تعدو بك قلوصك ليلة بعد ليلة ؟ " فقال : هذه كانت هزيلة من أبي القاسم فقال كذبت يا عدو الله فأجلاهم عمر وأعطاهم قيمة ما كان لهم من الثمر مالا وإبلا وعروضا من أقتاب وحبال وغير ذلك . رواه البخاري

695. Hadhrat Ibn Umar narrates that (one day) Amir ul Mu’mineen Hadhrat Umar Faruq stood up to deliver a sermon and (in this sermon) he said, “(You all know) Rasulullaah made an agreement with the Jews of Khaybar

upon their wealth (and that was the Jews would be left to remain in Khaybar. Moreover, their date palms, farms and gardens would be left in their control.

However, half of the produce would be taken from them.) and Rasulullaah said to the Jews (at that time) that we shall keep you in Khaybar until Allaah lets you stay. Therefore, I understand it appropriate to banish them now. Then when Hadhrat Umar made the decision (that they should be banished) then a person of their tribe of Banu Abil Huqayq (who was an elder and leader of his tribe) came to Hadhrat Umar and said, "Amir ul Mu'mineen, will you banish us, whereas Muhammad let us live in Khaybar and made an agreement regarding our wealth and possessions.

Hadhrat Umar said, "Do you think that I forgot the statement of Rasulullaah (in which he addressed you and said) that what will be your condition and what will you do when you are banished from Khaybar? And after night, at night, your camels will take you? (it was as though Rasulullaah warned you of the time when you will have to leave Khaybar at night)."

(Hearing this) the person said, "This was said as a joke by Abul Qaasim." Hadhrat Umar said, "O enemy of Allaah, You lie, (Rasulullaah did not say this as a joke, but he informed you of the unseen as a miracle)."

Then Hadhrat Umar banished the Jews and whatever was with them in the form of fruit like dates etc., the value of it was given to them in the form of wealth and provisions like rope and saddles etc. *[Bukhari]*

mmm

The bequest of Rasulullaah and firm resolve

وعن ابن عباس أن رسول الله صلى الله عليه و سلم أوصى بثلاثة : قال : " أخرجوا المشركين من جزيرة العرب وأجيزوا الوفد بنحو ما كنت أجيزهم " . قال ابن عباس : وسكت عن الثالثة أو قال : فأنسيتها (متفق عليه)

696. Hadhrat Ibn Abbaas narrates that Rasulullaah made a bequest of three things (at the time of his demise). Subsequently, he said, "Remove the polytheists from the Arabian Peninsula, and treat the emissaries and delegations as I treat them (i.e. as long as they remain with you, look after them and provide for their necessities of life)."

The narrator says that Hadhrat Ibn Abbaas kept silent about the third thing or Hadhrat Ibn Abbaas said that he forgot the third thing. *[Bukhari, Muslim]*

mmm

وعن جابر بن عبد الله قال : أخبرني عمر بن الخطاب رضي الله عنه أنه سمع رسول الله صلى الله عليه و سلم يقول : " لأخرجن اليهود والنصارى من جزيرة العرب حتى لا أدع فيها إلا مسلما " . رواه مسلم وفي رواية : " لئن عشت إن شاء الله لأخرجن اليهود والنصارى من جزيرة العرب "

697. Hadhrat Jaabir bin Abdullaah says that Hadhrat Umar bin Khattaab said to him that he heard Rasulullaah saying, "I shall definitely remove the Christians and Jews from the Arabian Peninsula until none but Muslims are left (in the Arabian Peninsula)." *[Muslim]*.

In one narration it comes that Rasulullaah said, "If my life remains then Allaah willing, I shall definitely remove the Jews and Christians from the Arabian Peninsula."

mmm

Who did the work of banishing the Jews?

عن ابن عمر : أن عمر بن الخطاب رضي الله عنهما أجلى اليهود والنصارى من أرض الحجاز وكان رسول الله صلى الله عليه و سلم لما ظهر على أهل خيبر أراد أن يخرج اليهود منها وكانت الأرض لما ظهر عليها لله ولرسوله وللمسلمين فسأل اليهود رسول الله صلى الله عليه و سلم أن يتركهم على أن يكفوا العمل ولهم نصف الثمر فقال رسول الله صلى الله عليه و سلم : " نقركم على ذلك ما شئنا " فأقروا حتى أجلاهم عمر في إمارته إلى تيماء وأريحاء(متفق عليه)

698. Hadhrat Ibn Umar narrates that the work of banishing the Jews and Christians from Hijaaz (the Arabian Peninsula) was done by Hadhrat Umar bin Khattaab. (Before him) when Rasulullaah overpowered the Jews at Khaybar then he intended to banish the Jews from Khaybar **because the land upon which the Muslims attain power, that land becomes the land of Allaah, His Rasul-Messenger and the Muslims.**

However, the Jews made this request to Rasulullaah that leave them (controlling Khaybar) upon this condition that they should make effort (i.e. all the work of looking after the

farms and irrigation should be done by them) and (the produce) half of it will be their's.

Subsequently, Rasulullaah said (in accepting their proposal), "We shall keep you in Khaybar until the time we want." After this, they were left to stay in Khaybar until Hadhrat Umar - in his era of his Khilafat – banished them to Tayma' and Ariha'. *[Bukhari, Muslim]*

The recipients of Fay

عن مالك بن أوس بن الحدثان قال : قال عمر بن الخطاب رضي الله عنه : إن الله قد خص رسوله صلى الله عليه و سلم في هذا الفيء بشيء لم عطه أحدا غيره ثم قرأ (ما أفاء الله على رسوله منهم) إلى قوله (قدير) فكانت هذه خالصة لرسول الله صلى الله عليه و سلم ينفق على أهله نفقة سنتهم من هذا المال . ثم يأخذ ما بقي فيجعله مجعل مال الله (متفق عليه)

699. Hadhrat Maalik bin Aus bin Hadathaan narrates that Hadhrat Umar bin Khattaab said, “Allaah granted His Rasul-Messenger a special thing regarding this wealth of fay’. None besides him was given this special thing.” Then Hadhrat Umar recited this verse, ‘whatever fay’ Allaah has given to His Rasul-Messenger from them’ until the word ‘all pwerful’. (And he said), “Subsequently, this wealth became specific for Rasulullaah from which Rasulullaah used to give for his household expenses throughout the year.

After this, whatever remained, he used to spend in those avenues which are counted as spending in the path of Allaah (i.e. the rest of the wealth was spent for the benefit of the Muslims like weapons and horses etc. Moreover, he would

help the poor and destitute whom he wished to.) *[Bukhari, Muslim]*

mmm

وعن عمر قال : كانت أموال بني النضير مما أفاء الله على رسوله مما لم يوجف المسلمون عليه بخيل ولا ركاب فكانت لرسول الله صلى الله عليه و سلم خالصة ينفق على أهله نفقة سنتهم ثم يجعل ما بقي في السلاح والكراع عدة في سبيل الله(متفق عليه)

700. Hadhrat Umar narrates that the wealth of Banu Nadheer was of the type that Allaah gave His Rasul (without any striving), no Muslim ran his horse for it, nor his camel, therefore that wealth became special for Rasulullaah . From there he would spend for his household needs throughout the year, then whatever was left, he spent in weapons and buying horses so that it could be used as provision in the path of Allaah (Jihaad).” *[Bukhari, Muslim]*

mmm

Distribution of Fay

عن عوف بن مالك : أن رسول الله صلى الله عليه و سلم كان إذا أتاه الفيء قسمه في يومه فأعطى الآهل حظين وأعطى الأعزب حظا فدعيت فأعطاني حظين وكان لي أهل ثم دعي بعدي عمار بن ياسر فأعطي حظا واحدا . رواه أبو داود

701. Hadhrat Auf bin Maalik narrates that whenever Fay’ came to Rasulullaah then he would distribute it that very day (among the needy), the married person would get two shares and the unmarried would get one. Subsequently, (once) I was also called and he gave me two shares because I was married. Then after me Ammar bin Yaasir was called

(who was not married) and he gave him one share. *[Abu Dawud]*

mmm

وعن ابن عمر قال : رأيت رسول الله صلى الله عليه و سلم أول ما جاءه شيء بدأ بالمحررين . رواه أبو داود

702. Hadhrat Ibn Umar narrates that I saw that after Fay' came to Rasulullaah , he first distributed it amongst those were freed (from slavery) at that moment. *[Abu Dawud]*

mmm

Distribution of jewels

وعن عائشة : أن النبي صلى الله عليه و سلم أتي بطبية فيها خرز فقسمها للحرة والأمة قالت عائشة : كان أبي يقسم للحر والعبد . رواه أبو داود

703. Hadhrat Ayesha radhiyallaahu anha narrates that (once) a basket came to Rasulullaah which was filled with precious stones. He distributed these among the free women and slave women. Hadhrat Ayesha says that my father, i.e. Hadhrat Abu Bakr, precious stones came to him then he distributed it amongst the free men and slaves. *[Abu Dawud]*

mmm

The different stages of distributing Fay

وعن مالك بن أوس بن الحدثان قال : ذكر عمر بن الخطاب يوما الفيء فقال : ما أنا أحق بهذا الفيء منكم وما أحد منا بأحق به من أحد إلا أنا على منازلنا من كتاب الله عز و جل وقسم رسوله صلى الله عليه و سلم فالرجل وقدمه والرجل وبلاؤه والرجل وعياله والرجل وحاجته . رواه أبو داود

704. Hadhrat Maalik bin Aus bin Hadathaan narrates that one day Hadhrat Umar ؓ mentioned Fay' and said, "I am not more worthy of this Fay' and none of us are more worthy of this Fay' than any other person. However, we are upon the places in accordance to the distribution of the book of Allaah and His Rasool. Subsequently, one is the person that is ahead (in the acceptance of Islaam), one is the person that has the qualities of striving and undergoing difficulty (in the path of Deen), one is the person that has family and one is a person that has needs." *[Abu Dawud]*

mmm

The recipients' of Zakaat, booty and Fay

وعنه قال : قرأ عمر بن الخطاب رضي الله عنه : (إنما الصدقات للفقراء والمساكين) حتى بلغ (عليم حكيم) فقال : هذه لهؤلاء . ثم قرأ (واعلموا أن ما غنمتم من شيء فأن لله خمسه وللرسول) حتى بلغ (وابن السبيل) ثم قال : هذه لهؤلاء . ثم قرأ (ما أفاء الله على رسوله من أهل القرى) حتى بلغ (للفقراء) ثم قرأ (والذين جاؤوا من بعدهم) ثم قال : هذه استوعبت المسلمين عامة فلئن عشت فليأتين الراعي وهو بسرو حمير نصيبه منها لم يعرق فيها جبينه . رواه في شرح السنة

705. Hadhrat Maalik bin Aus narrates that (on one occasion) Hadhrat Umar recited this verse (in which the recepients of Zakaat are mentioned), 'Charity is only for the poor and destitute...' he recited until 'He is All Knowing, the Wise.' And he said, "Getting it (the wealth of Zakaat) is the right of these people (mentioned in this verse, i.e. the poor and destitute etc.) He then recited this verse, 'know that from whatever spoils of war you acquire, a fifth of it shall be for Allaah, His Rasool...' and he recited until 'and the travellers' and he said this (fifth) is the right of these people (mentioned in the verse).

After this he recited this verse, 'the booty that Allaah granted His Rasool from the people of the villages...' until 'the poor.' Then he recited this verse, 'those that cam after them.' And said this verse has included all the Muslims. Therefore, if my life remains, then (in the boundaries of my Khilaafat no Muslim will remain that will not get his share to the extent that) this shepherd will also get a share of Fay' that lives in Sarwihimyar (the last part of Yemen) whereas he will not even sweat to (get that wealth). *[Sharh us Sunnah]*

mmm

The possessions of Rasulullaah and the recipients

وعنه قال : كان فيما احتج فيه عمر أن قال : كانت لرسول الله صلى الله عليه و سلم ثلاث صفايا بنو النضير و خيبر وفدك فأما بنو النضير فكانت حبسا لنوائبه وأما فدك فكانت حبسا لأبناء السبيل وأما خيبر فجزأها رسول الله صلى الله عليه و سلم ثلاثة أجزاء : جزأين بين المسلمين وجزء نفقة لأهله فما فضل عن نفقة أهله جعله بين فقراء المهاجرين . رواه أبو داود

706. Hadhrat Maalik bin Aus narrates that (when Hadhrat Abbaas and Hadhrat Ali came to argue about the Fadak, then) the conclusion that Hadhrat Umar drew was that he said, "Rasulullaah had three properties (the income of which he used to fulfil his needs); Banu Nadheer, Khaybar and Fadak.

Subsequently, Banu Nadheer (after their banishment, the land that came into his control, the income from it) was specific for the expenses of Rasulullaah (like hosting guests, weapons for the Mujahideen and buying horses etc.). The income of Fadak was specific for the travelers (helping them) and the income of Khaybar was divided into three parts. Two parts were divided amongst the Muslims and one part was kept for the expenses of his family and whatever was left after spending upon his family, it would be spent on the poor emigrants." *[Abu Dawud]*

mmm

The justice and equity of Hadhrat Umar bin Abdul Aziz

عن المغيرة قال : إن عمر بن عبد العزيز جمع بني مروان حين استخلف فقال : إن رسول الله صلى الله عليه و سلم كانت له فدك فكان ينفق منها ويعود منها على صغير بني هاشم ويزوج منها أيمهم وإن فاطمة سألته أن يجعلها لها فأبى فكانت كذلك في حياة رسول الله صلى الله عليه و سلم في حياته حتى مضى لسبيله فلما ولي أبو بكر علم فيها بما عمل رسول الله صلى الله عليه و سلم في حياته حتى مضى لسبيله فلما أن ولي عمر بن الخطاب عمل فيها بمثل ما عملا حتى مضى لسبيله ثم اقتطعها مروان ثم صارت لعمر بن عبد العزيز فرأيت أمرا منعه رسول الله صلى الله عليه و سلم فاطمة ليس لي بحق وإني أشهدكم أني رددتها على ما كانت . يعني على عهد رسول الله صلى الله عليه و سلم وأبي بكر وعمر . رواه أبو داود

707. Hadhrat Mughirah bin Muqsim narrates that when Hadhrat Umar bin Abdul Aziz bin Marwaan bin Hakam was made the Khalifah then he gathered the sons of marwaan and said, “Rasulullaah kept personal right over Fadak (land and property). The income of it (rent and produce) used to spent by him (upon his family, poor and needy). From among them, (by spending upon) the small children of Banu Hashim he treated them well and he married off the unmarried men and women.

(Once) Hadhrat Fatimah radhiyallaahu anha requested Rasulullaah that place the land of Fadak on my name. However, he turned down her request. The matter carried on

this way during the life of Rasulullaah until he left this world.

When Hadhrat Abu Bakr was made the khalifah, his practice was the same as the one that remained during the blessed life of Rasulullaah (i.e. in accordance to the practise of Rasulullaah , Hadhrat Abu Bakr used to spend from the income of Fadak upon his (Rasulullaah 's) family, upon the children of Banu Hashim and upon getting the unmarried men and women married) until Hadhrat Abu Bakr passed away and (after him) when Hadhrat Umar bin al Khattaab was made the Khalifah then his continuous practise remained as their's (i.e. Rasulullaah and Hadhrat Abu Bakr) until Hadhrat Umar passed away.

Then Marwaan (during the era of Hadhrat Uthmaan or in his own era) classified it (Fadak) as his (and his heirs) property. Subsequently, (now) the property came to Umar bin Abdul Aziz bin Marwaan. **However, I see that the property which Rasulullaah did not give to his daughter, I cannot be deserving of it.** Therefore, I make you witness to my decision that I return Fadak to the status it was, i.e. as in the era of Rasulullaah , Hadhrat Abu Bakr and Hadhrat Umar (just as the income was spent, now it will be spent in the same way and **Fadak will not be the personal property of anyone)**." *[Abu Dawud]*

mmm

Etiquettes (Hadith 708 – 1212)

Salaam

The beginning of Salaam

708. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Allaah created Aadam in His form (or his form) in the condition that his height was 60 yards. When Allaah created him, He said to him, ‘Go and greet that group.’ That group were angels sitting there. ‘Then listen to what reply they give you, (the reply they give you) will be the reply for you and your progeny.’

Subsequently, Hadhrat Aadam (in carrying out the order of Allaah, went to the group of angels) and said, “Peace be upon you.” Rasulullaah said, “In reply to the greeting of Aadam, the angels added, “And the mercy of Allaah.” Then he said, “Whichever person enters Jannah, he will be in the form of Aadam and his height will be 60 yards. Then after him (Hadhrat Aadam) the height of people will continuously decrease until they reach the present height.”

[Bukhari, Muslim]

mmm

Which characteristic of Islaam is best?

709. Hadhrat Abdullaah bin Amr narrates that a person asked **Rasulullaah , “Which characteristic of Islaam is the best?” He said, “Feeding food and greeting every Muslim** – those whom he recognizes as well as those he does not recognize.” *[Bukhari, Muslim]*

mmm

The rights of Muslims

710. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “A Muslim has six rights upon another Muslim; when a Muslim is ill, the other Muslim should vist him, when a Muslim passes away, the other Muslim should participate in his Janaazah, when a Muslim calls him for meals, then his invitation should be accepted, when he meets (another Muslim) he should greet with Salaam, when a Muslim sneezes (and says ‘All praise is due to Allaah’) then he should reply (by saying, ‘May Allaah have mercy upon you), a Muslim should be a well wisher for another Muslim whether he is present or absent.” *[Nasa’i]*

mmm

Emphasis to make Salaam to each other

711. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "You will never enter Jannah until you have Imaan and your Imaan will never be complete until you love one another (for the pleasure of Allaah)." Rasulullaah also said, "Shall I not tell you a thing, which if you adopt, it will establish friendship amongst you, (it is) greet one another with Salaam." *[Muslim]*

mmm

A few etiquettes of Salaam

712. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Those who are mounted should greet those who are walking, those who are walking should greet those who are sitting and the small group should greet the large group." *[Bukhari, Muslim]*

mmm

713. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The young should gree the elderly, those passing by should greet the seated and the small group should greet the large group." *[Bukhari]*

mmm

714. Hadhrat Anas narrates that (once) Rasulullaah passed by a few lads so he greeted them with Salaam." *[Bukhari, Muslim]*

mmm

One should not begin with Salaam to a non Muslim

715. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“Do not initiate Salaam with the Jews and Christians and when you meet any of them on the road, then force them to take the narrow part of the road.”** *[Bukhari, Muslim]*

mmm

The evil of the Jews even in Salaam

716. Hadhrat Ibn Umar narrates that Rasulullaah said, “When the Jews greet you with Salaam then one of them says, ‘May death be upon you.’ Therefore, in reply say ‘And upon you.’” *[Bukhari, Muslim]*

mmm

717. Hadhrat Anas narrates that Rasulullaah said, “When the people of the book (the Jews and Christians) greet you with Salaam then say in reply, ‘And upon you.’” *[Bukhari, Muslim]*

mmm

718. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) a group of Jews requested permission to come to Rasulullaah (they were given permission and when they came they said) ‘May death be upon you. Hadhrat Ayesha radhiyallaahu anha says that she said, “May death come upon you and curses be upon you.”

Rasulullaah said, “Ayesha, Allaah is soft and He loves softness in every work.” I said, “Did you hear what words they used?” Rasulullaah said, “Indeed (I heard and replied with) ‘and upon you.’” *[Bukhari, Muslim]*

In a narration of Bukhari, Hadhrat Ayesha radhiyallaahu anha said, “One day a few Jews came to Rasulullaah and said, ‘May death be upn you.’ Rasulullaah replied, “And upon you.” Hadhrat Ayesha radhiyallaahu anha replied, “May death be upon you and may the curses of Allaah be upon you and may the anger of Allaah fall upn you.”

Rasulullaah said (when hearing what I said), “Ayesha, stop. And adopt softness. Stay away from being harsh and from evil speech.” Hadhrat Ayesha radhiyallaahu anha said, “Did you not hear what they said?” Rasulullaah said, “And did you not hear what I replied? (you should know that) my Du’aa’ for them is accepted but their Du’aa’ for me is not accepted.”

In the narration of Muslim it is mentioned, “Ayesha, do not become one who speaks evil because Allaah does not like evil speech, nor one who goes out of his way to speak evil.”

mmm

The method of making Salaam to a mixed gathering

719. Hadhrat Usamah bin Zayd narrates that Rasulullaah passed by a gathering in which Muslims and polytheists were sitting mixed. Among the polytheists were idol worshippers and Jews. Subsequently, he (intended the Muslims) and greeted the people in the gathering." *[Bukhari, Muslim]*

mmm

The rights of the road

720. Hadhrat Abu Sa'eed Khudri narrates from Rasulullaah, "Stay away from sitting on the road." (Hearing this) some companions said, "O Rasul of Allaah, there is no way out for us but to sit on the road. (Therefore) we sit on the road and speak. (i.e. there is no scope for this at home that is why we sit in the road and consult and discuss worldly and Deeni-religious matters).

Rasulullaah said, "When you reject any other form than sitting (i.e. when you are forced) then fulfil the rights of the road." The companions asked, "O Rasul of Allaah, what are the rights of the road?" He said, **"Lowering the gaze (not looking at Haraam), staying away from giving harm, replying to Salaam and commanding the good and forbidding evil.**" *[Bukhari, Muslim]*

mmm

721. Hadhrat Abu Hurayrah narrates regarding this subject matter (discussed in the Hadith above) from Rasulullaah that he (also said) to show the way to the person who does not know (is also a right). This narration has been narrated by Abu Dawud after the narration of Hadhrat Abu Sa'eed Khudri in this way.

mmm

722. Hadhrat Umar narrates from Rasulullaah regarding this subject that (he also said this, one right is also that) the oppressed should be helped and the one who lost his way should be told the way. This narration has been narrated by Abu Dawud after the narration of Abu Hurayrah in this way.

mmm

Six rights liked by Allaah

723. Hadhrat Ali narrates that Rasulullaah said, “There are six rights liked by Allaah for every Muslim upon every Muslim; when he meets a Muslim he should greet with Salaam, when a Muslim invites one (for meals or any other purpose) then he should accept, when a Muslim sneezes one should say ‘May Allaah have mercy upon you’, when a Muslim is ill one should visit him, when a Muslim passes away then one sould follow his Janaazah and he should like for his Muslim brother what he likes for himself.”

[Tirmidhi, Daarimi]

mmm

The Masnun method of making Salaam and giving reply

724. Hadhrat Imraan bin Husayn narrates that (one day) a person came to Rasulullaah and said, ‘Peace be upon you.’ Rasulullaah replied to his greeting. The person then sat down and Rasulullaah said, “There are ten rewards for him.” Then another person came and he said, “Peace be upon you and the mercy of Allaah.” Rasulullaah replied. When he sat down he said, “For him are twenty rewards.” After this another person came and said, “Peace be upon you and the mercy of Allaah and His blessings.” Rasulullaah replied.

When he sat down Rasulullaah said, “For him there are thirty rewards.” *[Tirmidhi, Abu Dawud]*

mmm

725. Hadhrat Mu’aadh bin Anas has narrated a Hadith from Rasulullaah similar in meaning to the above one in which the following extra words are mentioned by Mu’aadh. ‘Then a fourth person came and said, ‘Peace be upon you and the mercy of Allaah and His blessings and forgiveness.’ (In reply to the Salaam) he said, ‘For him are forty good deeds.’

He also said, “In this way there is increase in reward (i.e. as the person greeting increases the words, the reward will increase proportionately). *[Abu Dawud]*

mmm

The virtue of being first in Salaam

726. Hadhrat Abu Umamah narrates that Rasulullaah said, **“The person closest to Allaah is the one who begins with Salaam.**” *[Ahmad, Tirmidhi, Abu Dawud]*

mmm

Making Salaam to women

727. Hadhrat Jareer narrates that (once) Rasulullaah passed by women and he greeted them with Salaam.

[Ahmad]

Note:

It is Masnun for Mahaarim and for the husband and wife to greet one another with Salaam. However, there is fear of fitnah in greeting strange women. **Therefore, the scholars have stated that this practise is specific to Rasulullaah .** However, if the man and woman are so old that there is no fear of fitnah, then to greet with Salaam is permissible.

It is sufficient for one person to make Salaam and reply on behalf of a group

728. Hadhrat Ali bin Abi Talib narrates, “When a number of people pass by, then the Salaam of one of them is sufficient on behalf of all. Similarly, those who are seated, if one of them replies then it is sufficient on behalf of all of them.

This narration has been transmitted in Bayhaqi in Marfu’ in Shu’ab ul Imaan (i.e. according to the narration of Bayhqi these are the words of Rasulullaah , not those of Hadhrat Ali).

This narration has been transmitted in Mauquf form in Abu Dawud. After mentioning the chain he said that this narration has been narrated by Hasan bin Ali in Marfu’ form. This Hasan bin Ali (is not Hadhrat Hasan bin Ali bin Abi Talib, but) the teacher of Abu Dawud.

mmm

Do not imitate others in making Salaam

729. Hadhrat Amr bin Shu'ayb narrates from his father from his grandfather (Hadhrat Abdullaah bin Amr) that Rasulullaah said, "**He who imitates others is not of us,** do not imitate the Jews or the Christians, the greeting of the Jews is to indicate with the fingers and the greeting of the Christians is to indicate with the palms." *[Tirmidhi]*

mmm

Make Salaam upon every meeting

730. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "**When you meet your Muslim brother, then greet him with Salaam.** Then if a tree or a wall or a boulder comes between them, then you meet again, then greet (again) with Salaam." *[Abu Dawud]*

mmm

Greet the residents of the home

731. Hadhrat Qatadah narrates that Rasulullaah said, **"When you enter home then greet the people of the house and when you leave home then bid farewell with Salaam."** *[Bayhaqi]*

732. Hadhrat Anas narrates that Rasulullaah said, **"My son, when you meet your house folk then greet with Salaam, the Salaam will be a means of goodness and blessings** (descending upon) you and your house folk."

[Tirmidhi]

mmm

Make Salaam before speaking

733. Hadhrat Jaabir narrates that Rasulullaah said, “**Salaam is before speech.**” (i.e. when meeting, first make Salaam then speak). *[Tirmidhi]*

mmm

The Salaam of the era of ignorance

734. Hadhrat Imraan bin Husayn narrates that in the era of ignorance we used to say, “May Allaah keep the eyes cool on account of you and may you be happy in the morning.’ Then when Islaam came, we were prohibited from saying this.” *[Abu Dawud]*

mmm

How does one reply to the Salaam given by an absent person?

735. Hadhrat Ghaalib says that (one day) we were seated at the door of Hadhrat Hasan Basri when suddenly a person came and explained that my father narrated from his father that my father sent me to Rasulullaah and said, “Go to Rasulullaah and give Salaam to him.” My grandfather explains that I went to Rasulullaah and said, “My father gives you Salaam.”

Hearing this, Rasulullaah said, “Upon you and upon your father is Salaam.” *[Abu Dawud]*

mmm

The method of writing Salaam in letters

736. Abul 'Ala Hadrami says that Hadhrat 'Ala Hadrami was a governor on behalf of Rasulullaah . Whenever he wrote a letter to Rasulullaah , then he would begin with his name. (i.e. he wrote like this, 'from 'Ala Hadrami to Rasulullaah , Peace be upon you). *[Abu Dawud]*

mmm

Two counsels for a writer

737. Hadhrat Jaabir narrates that Rasulullaah said, "When any of you write a letter then place it on the earth (or put sand on it) because this action fufils the need properly." *[Tirmidhi]*

mmm

738. Hadhrat Zayd bin Thaabit narrates that (one day) he went to Rasulullaah and there was a scribe sitting before him at the time. **He said to the scribe that place the pen on your ear because this action is a great reminder.***[Tirmidhi]*

mmm

It is permissible to learn the language of others

739. Hadhrat Zayd bin Thaabit narrates that Rasulullaah commanded me to learn Hebrew and in one narration it is mentioned that Rasulullaah commanded me to learn the speech of the Jews and he said that I am not contented regarding the Jews and Christians in matters of writing. Zayd bin Thaabit says that after this command of Rasulullaah , **not even half a month passed and I learnt the language of the Jews.**

Subsequently, whenever Rasulullaah wanted to write a letter to the Jews, then I would write it and whenever the Jews sent a letter to him, then I would read the letter to him."
[Tirmidhi]

mmm

Make Salaam when meeting and when departing

740. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "When any of you reach a gathering then first make Salaam, then if you want to sit, then sit. Also, when you stand up from the gathering, then greet with Salaam at that time as well because **the first greeting is not more rightful than the second.**" *[Tirmidhi, Abu Dawud]*

mmm

When is it a source of goodness to sit in the road?

741. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "There is no goodness in sitting on the road except for the person it is good who shows the way, who replies to Salaam, **(when seeing Haraam) he closes his eyes and he helps the one carrying a load.**" *[Baghawi]*

mmm

The incident of the creation of Hadhrat Aadam and the beginning of Salaam

742. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "When Allaah created Hadhrat Aadam and blew soul into him then he sneezed. He said, 'All praise is due to Allaah'. In this way, through the ability and permission of Allaah, he praised Allaah. In reply to his praise, Allaah said, 'May Allaah have mercy upon you.'

Then Allaah said, 'Aadam, go to that group of angels sitting there and say, 'Peace be upon you' (subsequently, Hadhrat Aadam went to those angels and greeted them with Salaam). In reply, the angels said, 'Peace be upon you and the mercy of Allaah.' After this, Hadhrat Aadam came to his Rabb (i.e. he returned to the place where Allaah spoke to him) and Allaah said, 'This is the mutual greeting for you and your progeny.' Allaah then said to him in the condition that both His hands were closed, 'Whichever hand you like, choose it.'

Hadhrat Aadam liked the right hand of his Rabb and both the hands of My Rabb, the right is blessed. Allaah then opened His hand and Hadhrat Aadam saw that in it was the pictures of Aadam and the progeny of Aadam. He asked, “Rabb, who is this?” Allaah replied, “These are your children.” And Hadhrat Aadam also saw that the age of every Muslim was written between his eyes.

His gaze then fell on such a person who was the brightest of all or he was amongst the brightest. (looking at this person) Hadhrat Aadam said, ‘My Rabb, who is this?’ Allaah replied that this is your son Dawud and I have written his age to be 40.

Hadhrat Aadam said, ‘Rabb, increase his age a bit.’ Allaah said, “This is what I have written for him.” Hadhrat Aadam said, “Rabb, (if his age has been written, then) I give him sixty years of my life.” Allaah said, “You know what you do.” (i.e. you have a choice in the matter).

Rasulullaah said that after this Hadhrat Aadam remained in Jannah until Allaah wanted. Then He brought him down to earth and Hadhrat Aadam counted the years of his life (when his age reached 940, then) the angel of death came to him (to take his soul), Hadhrat Aadam said to him, ‘You have hurried. My age was stipulated to be 1000.’ The angel said, ‘(This is true) but you have given 60 years to your son Dawud .’

Hadhrat Aadam rejected his, therefore his children also reject. Also, Hadhrat Aadam forgot the prohibition, therefore his children also forget. Rasulullaah said that from that day the command of writing and making witnesses was given.” *[Tirmidhi]*

mmm

Making Salaam to a group of women

أَسْمَاءُ بِنْتُ يَزِيدَ مَرَّ عَلَيْنَا النَّبِىُّ -صلى الله عليه وسلم- فِى نِسْوَةٍ فَسَلَّمَ عَلَيْنَا.

743. Hadhrat Asma’ bint Yazid narrates that (one day) Rasulullaah passed by us women and he greeted us with Salaam. *[Abu Dawud, Ibn Maajah, Daarimi]*

mmm

Make Salaam in abundance and earn reward

الطفيل بن أبي بن كعب أخبره : أنه كان يأتي عبد الله بن عمر فيغدو معه إلى السوق فإذا غدونا إلى السوق لم يمر عبد الله على سقاط و لا صاحب بيعه و لا مسكين و لا أحدا إلا سلم عليهم قال الطفيل : فجئت عبد الله بن عمر يوما فاستتبعني إلى السوق قال : فقلت : و ما تصنع بالسوق و إنه لا تقف على البيع و لا تسألى عن السلع و لا تسوم بها و لا تجلس في مجالس السوق قال : و أقول : أجلس بنا ههنا نتحدث فقال لي عبد الله بن عمر : يا أبا بطن و كان الطفيل ذا بطن إنما نغدو من أجل السلام نسلم على من لقينا

744. Hadhrat Tufayl bin Ubayy bin Ka’b explains that he used to go to Hadhrat Abdullaah bin Umar and he used to go with him to the marketplace in the morning. Hadhrat Tufayl says that when we used to go to the market, then whichever trader, whichever poor person and whichever

person Hadhrat Abdullaah bin Umar passed, he would greet them with Salaam. Hadhrat Tufayl says that one day (according to habit) I came to Hadhrat Abdullaah bin Umar and he took me along with him to the market. I said to him, “What will you go and do in the market? You do not stay at any spot to buy or sell anything, nor do you ask about anything to buy, nor do you do any transaction, nor do you sit in the gatherings of the market place (therefore, better than going to the market is that) so sit with us and speak to us. Hadhrat Tufayl says that (hearing this) Hadhrat Abdullaah said to me, “O one of a big belly, (the narrator says that the stomach of Tufayl was big), (what, do you understand that we go to the marketplace in order to buy and sell or for any other reason, no, but) **we only go with the intention to make Salaam to every person we meet** (and in this way we go to the marketplace and earn reward).”

[Maalik, Bayhaqi]

mmm

The greatest miser

745. Hadhrat Jaabir narrates that a person came to Rasulullaah and said, “There is a date palm of a particular person in my garden and the presence of the tree there gives me difficulty (because the person comes now and again into my garden due to his tree). Subsequently, Rasulullaah called him and said, “Sell your tree to me.” He said, “I do not sell it.” He replied, “(If you feel it to be a fault in selling the tree to me, then) gift it to me.” He said, “I do not want to gift it.” He replied, “Very well, sell it to me in lieu of a handful of dates which you will get in Jannah.” He replied, “I do not sell it even for that.” Rasulullaah said, “I have never seen a

bigger miser than you except for the one who is miserly in greeting with Salaam.” *[Ahmad, Bayhaqi]*

mmm

An easy way of staying away from pride

746. Hadhrat Abdullaah bin Mas’ood narrates from Rasulullaah that he said, **“The one who begins with Salaam is pure of pride.”** *[Bayhaqi]*

mmm

Seeking permission

The Masnun way of seeking permission

747. Hadhrat Abu Sa'eed Khudri narrates that (one day) Hadhrat Abu Musa Ash'ari came to us and said that Hadhrat Umar sent a person to me to call me. When I came to his door, then I greeted thrice with Salaam but I did not get the reply. Subsequently, I returned, then (when I met him) Hadhrat Umar asked me, "What stopped you from coming to me?" I said, "I came to you and greeted with Salaam thrice at your door but you did not reply (nor did any servant of yours reply) therefore, I went away because **Rasulullaah ﷺ said to me that "When any of you (go to the house of another and stand at the door) he should request permission thrice and if he does not get permission he should return."** Hadhrat Umar heard this and said, "Bring a witness for this Hadith (i.e. present a witness that this is the statement of Rasulullaah ﷺ)". Hadhrat Abu Sa'eed Khudri says that I stood up with Hadhrat Abu Musa and went to give testimony by Hadhrat Umar. *[Bukhari, Muslim]*

mmm

The method of seeking permission for special people

748. Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah said to me, "The permission for coming to me, its method is that you lift the curtain and hear me. (You come) until I stop you." *[Muslim]*

mmm

When introducing, say ones full name

749. Hadhrat Jaabir narrates that (one day) regarding a matter of debt that was upon my father, I went to Rasulullaah , so (in order to inform of my coming), I knocked at the door. He asked from inside, "Who is there?" I said, "Me." Hearing this he said, "Me, Me." As though he thought my answering in this way was wrong." (Becasue by saying the word 'me' the person does not recognize the one who came.) *[Bukhari, Muslim]*

mmm

A person who has been called should also seek permission

750. Hadhrat Abu Hurayrah narrates that (one day) I entered with Rasulullaah (into his home) and he found a bowl of milk at home. He said to me, "Abu Hurayrah, go to the people of Suffah and call them. Subsequently, I went to them, called and brought them. When they came, they sought permission. Rasulullaah permitted them and they came inside. *[Bukhari]*

Note:

If the invited comes with the messenger, there is no need to seek permission, otherwise the invited should seek permission.

mmm

Reprimanding upon not seeking permission

751. Hadhrat Kaldah bin Hanbal narrates that Safwaan bin Umayyah sent me with milk, the kid of a deer and cucumbers to Rasulullaah . At that time Rasulullaah was staying at the higher part of Makkah (called Mu'alla). Kaldah says that he came to him (and before entering) he did not greet with Salaam, nor did he seek permission. Subsequently, Rasulullaah said to him, "Go back (i.e. exit here and go to the door) and stand there and say, "Peace be upon you, May I enter?" *[Tirmidhi, Abu Dawud]*

mmm

The invited person coming with the messenger is permission

752. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "When any of you are called and he comes with (the one who was called) then he's coming along is permission." *[Abu Dawud]*

In another narration of Abu Dawud it is mentioned that Rasulullaah said, “A person sending someone to call a person is permission from his side.”

mmm

Where should the one seeking permission stand?

753. Hadhrat Abdullaah bin Busr narrates that when Rasulullaah would come to the door of someone, then he would not stand facing the door (so that his gaze does not fall on the house folk), but he would stand on the right or left and say, “Peace be upon you, peace be upon you.” The reason for not standing in front of the door is that in that time there was no veil/curtain at the door. *[Abu Dawud]*

mmm

The importance and wisdom of seeking permission

754. Hadhrat Ataa bin Yasaar narrates that a person asked Rasulullaah , “Should I seek permission even to go to my mother?” He said, “Yes, (because it is possible that at some time the limbs of her body that are not permissible for the son to see are open). The person said, “I live with her (i.e. I live with my mother in the same house, in this case, what necessity is there to seek permission? It is as though the person thought that seeking permission is for the stranger who comes sometimes). Rasulullaah said, “When you want to go to her, then seek permission and go.” He said, “I am the servant of my mother.” (i.e. I look after my mother and in order to serve her I go time and again). Rasulullaah said, “In every condition, seek permission and go (even if seeking permission maybe by means of clearing the throat, the sound of a footstep or by speaking aloud). Do you like to see your mother naked? (i.e. in the case where you go without seeking permission it is possible that at that time she is naked and your gaze falls upon her). The person said, “(Never).” Rasulullaah said, **“Seek permission and go to her.”** [Imam Maalik has transmitted this narration in Mursal form]

mmm

Giving permission by clearing the throat

755. Hadhrat Ali narrates that I used to come to Rasulullaah at nights as well. Subsequently, when I would come at night, then in order to permit me, he would clear his throat. *[Nasa'i]*

mmm

The one who does not make Salaam first should not be given permission

756. Hadhrat Jaabir narrates that Rasulullaah said, **"The one who does not greet first, do not permit him to come to you."** *[Bayhaqi]*

mmm

Musaafaha (Shaking hands) and Mu’aanaqah (Hugging)

It is Masnun to make Musaafaha when meeting

757. Hadhrat Qatadah (Tabi’i) says that I asked Hadhrat Anas , “Did the companions of Rasulullaah (when meeting one another after making Salaam) shake their hands? He said, “Yes.” *[Bukhari]*

mmm

It is the Sunnah of Rasulullaah r to kiss children

758. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah kissed Hasan bin Ali so a companion, Aqra’ bin Haabis, who was present there said that he has ten children but he did not kiss any of them. Rasulullaah heard this and said, **“The one who does not show mercy will not be shown mercy** (i.e. the person who does not show mercy to his children or to the creation, Allaah will not show mercy to him).” *[Bukhari, Muslim]*

mmm

The Du'aa' of Musaafaha and praising Allaah

759. Hadhrat Bara bin Azib narrates that Rasulullaah said, "When two Muslims meet and shake hands, then both of them are forgiven before they separate." [Ahmad, Tirmidhi, Ibn Maajah] In the narration of Abu Dawud it is mentioned that **when two Muslims meet, shake hands, praise Allaah and seek forgiveness from Allaah, then both of them are forgiven.**

Note:

From the narration of Abu Dawud it is learnt that when those shaking hands seek forgiveness from Allaah then they are forgiven. **Therefore, at the time of meeting, each one should say, 'May Allaah forgive us and you.'** And when a person enquires about your well being, you should say, 'All praise is due to Allaah.'

mmm

Prohibition of bowing when meeting and permission for Musaafaha

760. Hadhrat Anas narrates that a person said, “O Rasul of Allaah, when any of us meets his companion or friend, then should he bow?” Rasulullaah said, “No.” The person said, “Shall we hug and kiss?” Rasulullaah said, “No.” He said, “Shall we take each other’s hand and shake it.” Rasulullaah said, “Yes.” *[Tirmidhi]*

What is complete visiting and complete Salaam?

761. Hadhrat Abu Umamah narrates that Rasulullaah said, “The complete visiting of the sick is that you place your hand on his forehead or on his hand, then ask him regarding his condition. The complete Salaam that you make amongst yourselves is to make Musaafaha (i.e. when you greet, then you should also shake hands so that the Salaam is complete).” *[Ahmad, Tirmidhi]*

mmm

It is permissible to hug and kiss at the time of meeting

762. Hadhrat Ayesha radhiyallaahu anha narrates that (once) Zayd bin Haritha (who is a famous Sahabi and was an adopted son of Rasulullaah , on return from a battle) reached Madinah. At that time, Rasulullaah came to my house. Subsequently, Hadhrat Zayd came to Rasulullaah and knocked at the door, so Rasulullaah pulled his sheet over his naked body and went outside to meet Zayd (i.e. at that time there was no other clothing besides the loin cloth on

Rasulullaah , but he came to the door in this condition), by Allaah, I never saw him naked before this or after this (i.e. it never happened that he came outside while naked in order to meet someone). He then hugged Hadhrat Zayd and kissed him. *[Tirmidhi]*

mmm

763. Hadhrat Ayyub bin Bushayr narrates from a person of Banu Anazah that he explained that I asked Hadhrat Abu Dharr, "When you people used to meet Rasulullaah , then would you make Musaafaha as well with him?" Hadhrat Abu Dharr said that whenever I met Rasulullaah , then Rasulullaah would make Musafaaha with me. And the incident of one day is that once Rasulullaah , in order to call me, he sent a person. I was not at home at the time. When I returned home I was informed. Subsequently, I went to him. At the time he was sitting on an elevated level. He hugged me, and this hugging was very good, excellent (in terms of enjoyment and happiness compared to Musaafaha)." *[Abu Dawud]*

mmm

Welcoming the guest

764. Hadhrat Ikramah bin Abu Jahl narrates that when I went to Rasulullaah in order to accept Islaam, then (seeing me) he said, "Those who migrate mounted (towards Allaah and His Rasul), welcome to them." *[Tirmidhi]*

mmm

A way of love for Nabi r

765. Hadhrat Usayd bin Hudayr narrates that a person of the Ansaar was talking to people and there was purity (in his nature) and he had a happy nature. Subsequently, he was making the people laugh when Rasulullaah , (out of amusement) poked him using a stick. He said to Rasulullaah , “Give me recompense for the poking.” He said, “Take recompense from me.” He said, “I do it on your body and it was not on my body (if I poke you on top of your clothing then the recompense will not be complete). Subsequently, when Rasulullaah lifted his garment, then he held onto his side and began kissing the side of Rasulullaah and said, “O Rasul of Allaah, I only wanted this (to kiss your blessed body).” *[Abu Dawud]*

mmm

Hugging and kissing at the time of meeting

766. Hadhrat Sha’bi (tabi’i) narrates that Rasulullaah met Hadhrat Ja’far bin Abi Talib so he hugged him and kissed him between the eyes. *[Abu Dawud, Bayhaqi]*

mmm

767. Hadhrat Ja’far bin Abi Talib narrates regarding his return from Abyssinia that we left from Abyssinia and reached Madinah and came to meet Rasulullaah , so he hugged me and said, “I do not know whether I am happier at the conquest of Khaybar or upon the return of Ja’far. Coincidentally, Hadhrat Ja’far returned when Khaybar was conquered. *[Sharh us Sunnah]*

mmm

Kissing the hands and feet

768. Hadhrat Zaari' ☐, who was part of the delegation of Abdul Qays, says that when we reached Madinah, then we quickly dismounted our conveyances (and came to Rasulullaah ☐) and **we kissed the hands and feet of Rasulullaah ☐.** *[Abu Dawud]*[2]

It is permissible to kiss ones daughter after she attains puberty

769. Hadhrat Ayesha radhiyallaahu anha narrates that in another report regarding habits, mannerisms that in speaking and conversing, Faatimah was most similar to Rasulullaah ☐ (i.e. Hadhrat Faatimah radhiyallaahu anha was similar to Rasulullaah ☐ in these things). Subsequently, when Hadhrat Faatimah would come to Rasulullaah ☐, then Rasulullaah ☐ would stand up and turn to her, then he would hold her hand and kiss (i.e. he would kiss her on the forehead between the eyes), then he would seat her on his place. Similarly, when Rasulullaah ☐ would go to Hadhrat

[2] There is another Hadith regarding kissing the feet in Mustadrak Haakim vol.4 p.172, Chapter on doing good and maintaining ties. Both these narrations are not of a high standing. One narrator of the Abu Dawud narration is Maqtu' (i.e. he narrates Maqtu' narrations) and Dhahabi says regarding the narration of Haakim that it is Waahi. In both of these narrations, the action of new Muslims has been overlooked. The delegation of Abdul Qays came to meet Rasulullaah ☐ immediately after accepting Islaam. It is clearly mentioned in the beginning of the narration of Haakim that a person said, "O Rasul of Allaah, show me something that will increase my conviction." He said, "Go and call that tree." So kissing the head is Sunnah. Rasulullaah ☐ kissed the head of Hadhrat Ja'far ☐. In Durr e Mukhtaar it is explained, **'In Bazzaaziyyah it states that it is better to kiss the head of a scholar and generally it is not good to kiss the hands and feet because by kissing the hands, a shape like that of Ruku' is adopted and in kissing teh feet, a shape like that of Sajdah is formed.** Moreover, nowadays people do not kiss for blessings but out of honour. The jurists have clearly stated that it is Haraam to bow low on the ground out of honour, therefore, it is best to refrain from kissing the hands and feet. And Allaah knows best. [Sa'eed Ahmad Palanpuri]

Faatimah, then she would stand upon seeing him and hold his hand and kiss him and seat him on her place. *[Abu Dawud]*

mmm

770. Hadhrat Bara’ narrates that (once) Hadhrat Abu Bakr came with him home upon return from a battle and he saw that his daughter Ayesha radhiyallaahu anha was lying down with fever. Subsequently, Hadhrat Abu Bakr came to her and asked, “Daughter, how are you feeling?” and **Hadhrat Abu Bakr (out of affection and love) kissed Hadhrat Ayesha on her cheek.** *[Abu Dawud]*

Children are the gift and sustenance from Allaah

771. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) a child was brought to Rasulullaah . He kissed the child and said, “Know well, these children are a cause of miserliness and cowardice **but there is no doubt that children are a gift of Allaah and are provision.”** *[Sharh us Sunnah]*

mmm

It is the Sunnah of Rasulullaah r to show love to grandchildren

772. Hadhrat Ya'la says that (one day) Hadhrat Hasan and Hadhrat Husayn came running to Rasulullaah , so he hugged them both and said, **"Children are a means of miserliness and cowardice."** *[Ahmad]*

mmm

The goodness of Musaafaha and giving gifts

773. Hadhrat Ataa Khurasaani narrates that Rasulullaah said, “Make Musaafaha with each other, through it hatred and malice is removed and send gifts to one another, through it love is increased and enmity is removed.”

[Maalik]

mmm

The virtue of four Rak’ats before the afternoon and Musaafaha

774. Hadhrat Bara’ bin Aazib narrates that Rasulullaah said, **“The person who performs 4 rak’ats before Zuhr, it is as though he performed them on the night of power** and when 2 Muslims meet and make Musaafaha, then no sin remains that is not shaken off.”

[Bayhaqi]

mmm

Standing

If there is a need it is permissible to stand to welcome someone

775. Hadhrat Abu Sa'eed Khudri narrates that when the Banu Qurayzah came down to accepting the decision of Hadhrat Sa'd, then Rasulullaah sent a person to Hadhrat

Sa'd (in order to call him) and Hadhrat Sa'd was close by. Subsequently, he came mounted on a donkey. When he reached close to the Masjid, Rasulullaah said, **"O Ansaar, stand up and go to your leader."** (i.e. stand up quickly and go to him and help him in dismounting so that blood does not flow from his wound due to moving).

[Bukhari, Muslim]

mmm

The person who sat first on a spot is most worthy of it

776. Hadhrat Ibn Umar narrates from Rasulullaah that he said, "When a person sits at a place, then another person should not make him get up and sit there except if he makes space and gives place to the one that came (so that no need arises to make him get up)." *[Bukhari, Muslim]*

mmm

777. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "He who sits on a place then gets up, then returns there, then he will be most deserving of that place." *[Muslim]*

mmm

Prohibition of standing for someone out of honour

778. Hadhrat Anas narrates that there was no one more beloved and honoured by the Sahabah than Rasulullaah . However, (despite this love and relationship) whenever the Sahabah saw Rasulullaah they would not stand up because they knew that Rasulullaah did not like this standing up. *[Tirmidhi]*

mmm

779. Hadhrat Mu'awiyah narrates that Rasulullaah said, "The person who likes that others stand in front of him, he should prepare his abode in the fire." (i.e. his abode is hell). *[Tirmidhi, Abu Dawud]*

mmm

780. Hadhrat Abu Umamah narrates that (one day) Rasulullaah came out leaning on a staff so we stood up out of respect. He said, **"Do not stand up like the non Arabs do such that some of them honour others."**

[Abu Dawud]

mmm

781. Hadhrat Sa'eed bin Abul Hasan (a great tabi'i and the brother of Hadhrat Hasan Basri) says that (one day) Hadhrat Abu Bakr came to us to testify (in a case), so one person stood up from his place out of respect (so that he could sit on his place) but he rejected sitting there and said that Rasulullaah forbade this. Moreover, Rasulullaah also forbade that a person rubs his hands on a cloth of someone which he has not permitted for them to wear.

[Abu Dawud]

mmm

The person who gets up from a gathering with the intention of returning should leave a sign

782. Hadhrat Abu Darda narrates that when Rasulullaah would come and we would sit around him, then

he got up with the intention of returning, then he would remove his shoes and place it there (and go barefoot) or he would leave something (like a cloth etc) at that place, from this his companions would recognise that he wishes to return. Subsequently, they would sit at their places. *[Abu Dawud]*

mmm

Do not sit in between two people

783. Hadhrat Abdullaah bin Amr narrates from Rasulullaah that he said, “It is not permissible for a person to come and sit in between two people without their permission.” (i.e. he should not sit between them).

[Tirmidhi, Abu Dawud]

mmm

784. Hadhrat Amr bin Shu’ayb narrates from his father from his grandfather that Rasulullaah said, **“Do not sit between two people (that were seated from before) except with their permission.”** *[Abu Dawud]*

mmm

Getting up upon the completion of the gathering

785. Hadhrat Abu Hurayrah narrates that Rasulullaah was sitting with us in the Masjid and he was speaking to us. Then when he stood up from the gathering, we would also stand up and we would stand for a long time until we saw

that Rasulullaah going into one of the houses of his wives (then we would spread). *[Bayhaqi]*

mmm

Making place in the gathering for those coming

786. Hadhrat Waathila bin Khattaab narrates that (one day) a person came to Rasulullaah when he was in the Masjid so Rasulullaah moved from his place for that person and the person said, "O Rasul of Allaah, there is enough place to sit." **Rasulullaah said, "It is the right of a Muslim that when he sees his Muslim brother coming, then he should leave his place and make place for him (overlooking the shortage of space)."** *[Bayhaqi]*

mmm

Sitting, sleeping and walking

Hitting ones hem and sitting

787. Hadhrat Ibn Umar ﷛ narrates that he saw Rasulullaah ﷺ in the courtyard of the Ka'bah hitting his hem using his hands and sitting. *[Bukhari]*

mmm

Placing one foot upon the other and lying down

788. Hadhrat Abbaad bin Tamim (tabi'i) narrates from his uncle (Hadhrat Abdullaah bin Zayd Ansaari ﷛) that he said, "I saw Rasulullaah ﷺ lying down on his back in the Masjid such that his one foot was placed upon the other."

[Bukhari, Muslim]

mmm

While wearing a lungi, one should not lie down placing one leg up and the other leg over it

789. Hadhrat Jaabir ﷛ narrates that Rasulullaah ﷺ forbade that a person places one foot over the other foot that is lifted and lies down on his back. *[Muslim]*

mmm

790. Hadhrat Jaabir ﷛ narrates that Rasulullaah ﷺ said, **"You should not lie down on your back such that one foot is placed up and the other foot is placed over it."**

[Muslim]

mmm

It is prohibited to walk haughtily

791. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “A person was walking haughtily with two striped sheets and his carnal self put him into deception and looking up at himself such that the earth swallowed him. Subsequently, he will be sunk into the earth until the Day of Qiyaamat.” *[Bukhari, Muslim]*

mmm

A few permissible ways of sitting

792. Hadhrat Jaabir bin Samurah narrates that I saw Rasulullaah sitting while leaning against a pillow that was placed on his left. *[Tirmidhi]*

mmm

793. Hadhrat Abu Sa'eed Khudri narrates that when Rasulullaah would sit in the Masjid, then he would make a circle with both his hands (i.e. he would place both shins up and circle them using his hands). *[Razeen]*

mmm

794. Hadhrat Qayla bint Makhrama radhiyallaahu anha narrates that she saw Rasulullaah sitting in the Masjid in the Qurfusa position (i.e. he was sitting in such a way that both his thighs were joined to his stomach and both knees were placed up. His hands were placed upon them in such a way that his right palm was in his left armpit and his left palm was placed in his right armpit. His forehead was placed on his hands). Qayla says that when I saw Rasulullaah sitting with great humility and simplicity, I began to tremble out of awe. *[Abu Dawud]*

mmm

795. Hadhrat Jaabir bin Samurah narrates that **when Rasulullaah would sit after Fajr Salaah, then he would sit cross legged** and he would sit in this way until the sun would become quite bright. *[Abu Dawud]*

The way of lying down of Rasulullaah on journey

796. Hadhrat Abu Qatadah narrates that when Rasulullaah would dismount at a place at night to rest and sleep while travelling, then he would lie on his right side and when he would dismount close to morning, then he would (lie down in this way) that he would place one of his arms up and he would place his head in his palm. *[Sharh us Sunnah]*

mmm

The mattress of Rasulullaah

797. A son of Hadhrat Umm e Salamah radhiyallaahu anha says that the mattress of Rasulullaah (upon which he rested) was like the cloth placed on his grave and the Masjid would be close to his head side. *[Abu Dawud]*

mmm

Prohibition of lying on ones stomach

798. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah saw a person lying down upside down (i.e. on his stomach) so he said, “Allaah does not like lying down in this manner.” *[Tirmidhi]*

mmm

799. Hadhrat Ya'eesh bin Tikhfah bin Qays Ghifaari narrates from his father who was of the companions of the Suffah that he narrates that (one day) I lied down on my stomach because of pain in the chest when I suddenly felt someone shaking me with his foot and saying, "Allaah severely dislikes lying down in this way." I turned around and saw that the one shaking me using his foot was Rasulullaah . *[Abu Dawud, Ibn Maajah]*

mmm

Prohibition of lying down on an unprotected roof

800. Hadhrat Ali bin Shaybaan narrates that Rasulullaah said, "The one who sleeps at night on such a roof that does not have a covering (and in one narration, around which there is no roof), then I am free of responsibility (of his protection)." (i.e. that person has come out of the protection of Allaah) *[Abu Dawud]*

mmm

801. Hadhrat Jaabir narrates that **Rasulullaah forbade from sleeping on such a roof that does not have four walls.** *[Tirmidhi]*

mmm

Prohibition of sitting in the middle of a gathering

802. Hadhrat Hudhayfah narrates that the person who sits in the centre of a gathering has been cursed by the tongue of Muhammad . *[Tirmidhi, Abu Dawud]*

mmm

The best gathering

803. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, **"The best gathering is the one that is wide (in space).**" *[Abu Dawud]*

mmm

Sitting together

804. Hadhrat Jaabir bin Samurah narrates that (one day) Rasulullaah came and his companions were sitting scattered. (Looking at them sitting in this way) he said, **"What is the matter that I see you sitting scattered and spread out?"** *[Abu Dawud]*

mmm

The sitting place of Shaytaan

805. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "When any of you sit in the shade and the shade moves such that some part of the person's body is in the sunshine and some is in the shade then he should move from there." (and he should go to such a place where his entire body will be in either the sunshine or in the shade because when a person sits in such a way that or lies down in such a way that some part of his body is in the shade and some part is in the sun, then his nature will be spoilt because of two opposite things having an effect on him). *[Abu Dawud]*

In Sharh us Sunnah, Hadhrat Abu Hurayrah is reported to have said, “When any of you are in the shade, then the shade moves (from a part of his body), then get up from there because this is the sitting place of Shaytaan.

mmm

Women should walk on the sides of the road

806. Hadhrat Abu Usayd Ansaari narrates that he heard Rasulullaah saying one day when he was coming out of the Masjid and he met men and women on the road (i.e. men and women mixed and were walking on the road), looking at this, Rasulullaah said to the women, **“Walk behind the men and separate from them because it is not appropriate for you to walk in the middle of the road but it is necessary for you to walk on the sides of the road.”** After this command, the women would walk touching the walls to such an extent that their clothing would sometimes get stuck to the wall. *[Abu Dawud, Bayhaqi]*

mmm

Prohibition of walking in between two women

807. Hadhrat Ibn Umar narrates that Rasulullaah prohibited walking between two women, i.e. for a man. Abu Dawud]

mmm

Sit in the gathering where place is found

808. Hadhrat Jaabir bin Samurah narrates that when we were present in the gathering of Rasulullaah then wherever we would find place we would sit. *[Abu Dawud]*

mmm

A disliked sitting position

809. Hadhrat Amr bin Shareed (tabi'i) narrates from his father that he said, "(One day) Rasulullaah passed by me when I was sitting in such a way that my left hand was behind my back and I was resting on the flesh of the base of my thumb. (Looking at me sitting in this way) he said, "What, do you sit in such a way like how those upon whom the anger of Allaah descended sit?" *[Abu Dawud]*

mmm

Lying on the stomach is the way of the people of Jahannam

810. Hadhrat Abu Dhar narrates that (one day) Rasulullaah passed by me when I was lying on my stomach. (looking at this) he pushed me with his foot and said, **"Jundub, (the name of Abu Dhar) lying in this way is the way of the dwellers of hell."** *[Ibn Maajah]*

mmm

Sneezing and yawning

The virtue of sneezing and yawning

811. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, **“Allaah loves sneezing and dislikes yawning.** Therefore, when any of you sneezes and praises Allaah, then it is necessary upon every Muslim (who heard the sneeze and praise of Allaah) to reply to the person with ‘May Allaah have mercy upon you.’ Regarding yawning, it is from Shaytaan. Therefore, when a yawn comes to any of you, then he should try to stop it as far as possible because when you yawn (and open the mouth) then Shaytaan laughs.” *[Bukhari]* The words of the narration of Muslim are, **“Because when say ‘haa’ (at the time of yawning) then Shaytaan laughs at him.”**

mmm

Etiquettes of sneezing

812. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When any of you sneezes, then he should say, ‘All praise is due to Allaah’ and his brother or companion should reply, ‘May Allaah have mercy upon you.’ And when (his

brother) says in reply ‘May Allaah have mercy upon you.’, then the one who sneezed should say ‘May Allaah guide you and correct your condition.’ *[Bukhari]*

mmm

813. Hadhrat Anas narrates that (one day) two people sneezed near Rasulullaah . So Rasulullaah replied to one of them who sneezed (i.e. he said ‘May Allaah have mercy upon you) and he did not reply to the other. The person who he did not reply to said, “O Rasul of Allaah, (what is the reason that) you replied when he sneezed and you did not reply to me? He said, “He praised Allaah and you did not praise Allaah (therefore I did not reply to you).” *[Bukhari, Muslim]*

mmm

814. Hadhrat Abu Musa narrates that I heard Rasulullaah saying that when any of you sneezes and praises Allaah, then reply to him and if he does not praise Allaah, then do not reply to him. *[Muslim]*

mmm

815. Hadhrat Salamah bin Akwa’ narrates that he heard Rasulullaah saying ‘May Allaah have mercy upon you’ when a person sneezed nearby him. Then when he sneezed a second time he said, “This person has a cold.” *[Muslim]* **The narration of Tirmidhi states that upon the third sneeze he said, “This person has a cold.”**

mmm

When wants to yawn then place the hand on the mouth

816. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "When a yawn comes to any of you, then he should place his hand on his mouth because Shaytaan (if he finds the mouth open then) he goes inside." ***[Muslim]***

mmm

The Masnun method of sneezing

817. Hadhrat Abu Hurayrah narrates that when Rasulullaah would sneeze, then he would place his hands on his face or he would cover his face with a cloth and lower the sound of his sneeze. *[Tirmidhi, Abu Dawud]*

mmm

818. Hadhrat Abu Ayyub narrates that Rasulullaah said, "When any of you sneeze, then he should say 'All praise is due to Allaah in every condition.' And the person who replies should say, 'May Allaah have mercy on you.' Then (in reply to this) the one who sneezed should say, 'May Allaah guide you and reform your condition.'"

[Tirmidhi, Abu Dawud]

mmm

Answering when a non Muslim sneezes

819. Hadhrat Abu Musa narrates that a Jew would sneeze without any formality near Rasulullaah in the hope that in reply he would say 'May Allaah have mercy on you'. However, (in reply to that person sneezing) he would say, **"May Allaah guide you and reform your condition."**

[Tirmidhi, Abu Dawud]

mmm

Giving proper guidance to one who sneezes

820. Hadhrat Hilal bin Yasaaf (tabi'i) narrates that (one day) we were with Hadhrat Saalim bin Ubayd when a person of the group sneezed and he said 'Peace be upon you.' (instead of 'All praise is due to Allaah'.) Hadhrat Saalim said in reply to the person, "May peace be upon you and upon your mother." It was as though that person became angry in his heart (by saying that peace be upon your mother), so Hadhrat Saalim said (when sensing the displeasure of that person), "(What is the reason for the displeasure?) you should know that I said the same words that Rasulullaah said when a person sneezed by him and the person said, 'Peace be upon you.' (instead of saying, 'All praise is due to Allaah.'). And Rasulullaah said in reply to him that may peace be upon you and upon your mother. He then said, "When any of you sneezes, then he should say 'All praise is due to Allaah, Rabb of the worlds.' The one who replies should say, 'May Allaah have mercy upon you.' Then the one who sneezed should say, 'May Allaah forgive me and you.'" *[Tirmidhi, Abu Dawud]*

mmm

It is not necessary to reply to one who sneezes more than thrice

821. Hadhrat Ubayd bin Rifa'ah narrates from Rasulullaah that he said, "Give the reply to one who

sneezed thrice, then if a person sneezes more than thrice, then he has choice whether to reply or not.”

[Abu Dawud, Tirmidhi]

mmm

822. Hadhrat Abu Hurayrah said, “Reply to the sneeze of your Muslim brother thrice. If he sneezes more then (understand) that he has a cold.” *[Abu Dawud]*

mmm

The Du'aa' when a sneeze comes

823. Hadhrat Nafi' (tabi'i) narrates that (one day this happened that) a person sitting at the side of Hadhrat Ibn Umar sneezed, then said, 'All praise is due to Allaah and peace be upon the Rasul of Allaah.' (Hearing this) Ibn Umar said, "I also say, 'All praise is due to Allaah and peace be upon the Rasul of Allaah.' **But saying it in this way is not correct (because) Rasulullaah taught us to say (when a sneeze comes), 'All praise is due to Allaah upon every condition.'** *[Tirmidhi]*

mmm

Laughter

How did Rasulullaah □ laugh?

824. Hadhrat Ayesha radhiyallaahu anha narrates that I never saw Rasulullaah □ laughing to the extent that his palate could be seen (most of the time) **his laughing used to remain to the degree of smiling.** *[Bukhari]*

mmm

825. Hadhrat Jareer narrates that ever since I became a Muslim, Rasulullaah □ never stopped me (from coming to him) and whenever he saw me he smiled. *[Bukhari, Muslim]*

mmm

826. Hadhrat Jaabir bin Samurah narrates that Rasulullaah □ would sit at the place where he performed Fajr Salaah and he would not get up until the sun did not come out to a considerable extent (and would rise), then (in order to perform Ishraaq Salaah or to go home), he would stand up. In this time, the companions would speak of the era of

ignorance and laugh and Rasulullaah would smile (i.e. he never used to laugh but he would smile). *[Muslim]* **in the narration of Tirmidhi, it is mentioned that the companions would recite poetry.**

mmm

Rasulullaah used to smile in abundance

827. Hadhrat Abdullaah bin Haarith narrates that **I never saw anyone smiling more than Rasulullaah .**

[Tirmidhi]

mmm

How did the Sahabah laugh?

828. Hadhrat Qatadah says that it was asked of Hadhrat Ibn Umar, “Did the companions of Rasulullaah laugh?” Hadhrat Ibn Umar said, “Yes, whereas the Imaan in their hearts were greater than mountains (i.e. they never laughed like the negligent but they considered the etiquettes of Shari’ah in this regard) and the tabi’i Hadhrat Bilal bin Sa’d says that I found the companions in such a condition that they (when practising archery during the day) would be running between the targets and looking at one another and **laughing but when night came, they would fear Allaah to a great extent.** *[Sharh us Sunnah]*

mmm

Names

The reasons why Rasulullaah did not adopt a title

829. Hadhrat Anas narrates that (one day) Rasulullaah was in the market when a person called him by the title of Abul Qaasim. He turned to that person so he said, "(He was not calling him but he was indicating towards another person and saying) I called that person." Hearing this, Rasulullaah said, **"You can name others after me but do not adopt a title after my title."** *[Bukhari, Muslim]*

830. Hadhrat Jaabir narrates that Rasulullaah said, "Keep names after my name but do not adopt a title after my title because I have been made Qaasim (one who dispenses), **I dispence (knowledge and booty) amongst you."** *[Bukhari, Muslim]*

mmm

The best name

831. Hadhrat Ibn Umar narrates that Rasulullaah □ said, **“The most beloved names to your Rabb are the names of Abdullaah and Abdur Rahman.”** *[Muslim]*

mmm

A few inappropriate names

832. Hadhrat Samurah bin Jundub narrates that Rasulullaah □ said, “Do not keep the names of your slaves as ‘Yasaar’ – good conditions, ‘Rabaah’ – benefit, ‘Najeeh’ – successful, and ‘Aflah’ – successful because if you ask a person, ‘Is he (e.g. Yasaar or Rabaah) here?’ and he is not there, then the person giving the reply will say that (he, i.e. Yasaar or Rabaah) is not here.” *[Muslim]* in one narration of Muslim Rasulullaah □ said, “Do not keep the name of your slave ‘Rabaah’, ‘Yasaar’, ‘Aflah’ and ‘Naafi’.”

mmm

833. Hadhrat Jaabir narrates that Rasulullaah □ intended to forbid people from keeping names like ‘Ya’la’ – high, ‘Barkat’, ‘Aflah’, ‘Yasaar’, ‘Naafi’ and similar names, but I saw after he made this intention he remained silent until he left this world and he did not forbid keeping these names. *[Muslim]*

mmm

A few bad names

834. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “On the day of Qiyaamat, the person with the worst name according to Allaah will be the person whose name is ‘King of kings’.” *[Bukhari]* in one narration of Muslim Rasulullaah is reported to have said, **“On the day of Qiyaamat, the worst and most displeased person according to Allaah will be the person whose name is ‘King of kings’ (because) there is no king but Allaah.**”

The reasons for changing the name Barrah

835. Hadhrat Zaynab bint Abi Salamah radhiyallaahu anha narrates that my name was kept Barrah (a pious woman) so Rasulullaah said, “Do not praise yourself, whoever amongst you is pious, Allaah knows best, keep the name of this girl Zaynab.” *[Muslim]*

mmm

836. Hadhrat Ibn Abbaas narrates that the name of Umm al Mu’mineen Hadhrat Juwayriyyah radhiyallaahu anha was Barrah but Rasulullaah changed her name to Juwayriyyah because Rasulullaah did not like that a person says that you are Barrah (pious woman). *[Muslim]*

mmm

Bad names should be changed

837. Hadhrat Ibn Umar narrates that Hadhrat Umar had a daughter who was named 'Aasiyah' – sinner. Then Rasulullaah changed her name to Jameelah (beautiful).
[Muslim]

mmm

838. Hadhrat Sahl bin Sa'd narrates that when Mundhir bin Abi Usayd was born, then he was brought to Rasulullaah . He placed him on his blessed thigh and asked, "What is his name?" the person who brought him mentioned a name. Rasulullaah said, "No, his name is Mundhir." *[Bukhari, Muslim]*

mmm

The Masnun way of calling ones slave, slave girl and master

839. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "You should not call your slave 'Abdi' – my slave or 'Amati' – my slave girl, all of you men are the servants of Allaah and all your women are the slave women of Allaah, but you should say, 'My servant or female servant', similarly, no slave should (call his master) 'my Rabb' but he should say 'my master'. In one narration it is mentioned that a person should say, 'My master, or my leader'. In one narration it states, 'No slave should call his master 'My Maula' because your Maula is Allaah." *[Muslim]*

mmm

The grape tree should not be called Karm

840. Hadhrat Abu Hurayrah narrates from Rasulullaah that do not call the grape Karm because Karm is the heart of a believer. *[Muslim]*

mmm

841. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Do not call the grape Karm and **do not say that time is wretched because (the mover of) time is Allaah.**" *[Bukhari]*

mmm

Time should not be spoken bad of

842. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **"Do not speak** ill **of time because (the mover of) time is Allaah.**" *[Muslim]*

mmm

Correcting an inappropriate term

843. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, "None of you should say 'Khabuthat Nafsi' (my self has become evil), but he should say 'Laqisat Nafsi' (my self is ill)." *[Bukhari, Muslim]*

mmm

Do not adopt such a title that will imply similarity with Allaah

844. Hadhrat Shurayh bin Haani narrates from his father (Hadhrat Haani) that when he came to Rasulullaah with his nation then he heard his nation calling him 'Abul Hakam'. Subsequently, Rasulullaah called him and said, "Hakam is only Allaah and the Hukm returns to Him, so why are you called Hakam? Hadhrat Haani said, "(I am called Abul Hakam because) when my nation have a difference of

opinion in any matter, then they come to me and the decision I make is accepted by both groups." Rasulullaah heard this and said, "This is good (i.e. removing the arguments amongst people and making decision between them) (but tell me), how many children do you have? (and what are their names?)" he said, "I have three children, Shurayh, Muslim and Abdullaah." Rasulullaah asked, "Who is the eldest amongst them?" Hadhrat Haani said, "I said, 'Shurayh." Rasulullaah said, "From today you are Abu Shurayh."

[Nasa'i]

mmm

Ajda' is a bad name

845. Hadhrat Masrooq (tabi'i) narrates that when I met Hadhrat Umar then he asked, "Who are you?" I said, "I am Ajda' the son of Masrooq." Hadhrat Umar said (when hearing the name of my father being Ajda'), "I heard Rasulullaah saying that **Ajda' is the name of a Shaytaan."** (i.e. this name is not good).

[Abu Dawud, Ibn Maajah]

Emphasis upon keeping good names

846. Hadhrat Abu Darda narrates that Rasulullaah said, **"On the day of Qiyaamat you will be called by your names and your fathers' names. Therefore, keep good names."** *[Ahmad, Abu Dawud]*

mmm

The prohibition of keeping the name and title of Rasulullaah at one time

847. Hadhrat Abu Hurayrah narrates that Rasulullaah forbade that a person keeps his name and title at once, and that if a person's name is Muhammad, he has the title of Abul Qaasim. *[Tirmidhi]*

mmm

848. Hadhrat Jaabir narrates that Rasulullaah said, "If you keep your names after mine 'Muhammad', then do not adopt my title Abul Qaasim." [Tirmidhi, Ibn Maajah] The narration of Abu Dawud states that Rasulullaah said, "He who keeps his name after mine, he should not adopt my title and he who adopts my title, he should not keep my name."

mmm

The prohibition of keeping the name and title of Rasulullaah at one time was based on expedience

849. Hadhrat Ayesha radhiyallaahu anha narrates that a woman came (to Rasulullaah) and said, "O Rasul of Allaah, I had a boy and I kept his name Muhammad and title Abul Qaasim. However, I was told that you do not like this (i.e. the informer told me that you have made it impermissible to keep your name and title at the same time). He said, "What is it that has made it permissible to keep a name after my name and a title after my title impermissible?" or he said, "What is it that has made it impermissible to keep a title after

my title and a name after my name as permissible?" *[Abu Dawud]*

mmm

The previous prohibition was special with the era of Rasulullaah

850. Hadhrat Muhammad bin Hanafiyyah narrates from his father (Hadhrat Ali) that he said, "I said, 'O Rasul of Allaah, tell me, if a child is born to me after your demise, then can I keep his name after your name and his title after your title?" Rasulullaah said, "Yes. (you can keep them)." *[Abu Dawud]*

mmm

The title of Hadhrat Anas

851. Hadhrat Anas narrates that Rasulullaah kept my title after a herb that I was pulling out (i.e. he saw me pulling out a herb called Hamzah in Arabic, so he kept my title Abu Hamzah). *[Tirmidhi]*

mmm

Rasulullaah used to change bad and inappropriate names

852. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah would change bad names. *[Tirmidhi]*

mmm

853. Hadhrat Bashir bin Maymun (tabi'i) narrates from his uncle Hadhrat Usamah bin Akhdari that a group came to Rasulullaah . Among them was a person by the name of Asram. Rasulullaah asked him, "What is your name?" he said, "Asram." Rasulullaah said, "(No, from today) your name is Zur'ah." *[Abu Dawud]* Abu Dawud says that Rasulullaah changed the names of 'Aas, Azeez, Atalah, Shaytaan, Hakam, Ghuraab, Hubaab, and Shihaab. Abu Dawud says that he left out their chains of narration for brevity.

mmm

People say this: say and the talk will carry on

854. Hadhrat Abu Mas'ood Ansaari narrates that he asked Hadhrat Abu Abdullaah or Hadhrat Abu Abdullaah asked Hadhrat Abu Mas'ood Ansaari what he heard from Rasulullaah regarding the words, 'people say'. He replied that he heard Rasulullaah saying that (this word) is the bad conveyance of a person. (Because this word 'people say' explains lies most of the time). *[Abu Dawud]*

mmm

Do not join others than Allaah with Allaah in the will of Allaah

855. Hadhrat Hudhayfah narrates from Rasulullaah that he said, "(People) should not say that (that will happen) what Allaah wants and what a particular person wants (because saying it in this way makes a servant on par with Allaah), but he should say (that will happen) what Allaah wants then what a particular servant wants (because in this way the desire of Allaah is first and the desire of the servant comes later, the purport of which is correct). *[Ahmad, Abu Dawud]* In one Muqati' narration Rasulullaah said, "Do not say that (that will happen) what Allaah wants and Muhammad () wants, but say that (that will happen) what only Allaah wants. *[Baghawi]*

mmm

Do not call a hypocrite a Sayyid

856. Hadhrat Hudhayfah narrates from Rasulullaah that he said, "Do not call a hypocrite Sayyid (master) because if he is a leader (of his nation or slaves and you called him master) then you have displeased your Rabb. (because in it lies honouring him when he is not deserving of honour). *[Abu Dawud]*

mmm

Bad names have bad effects

857. Hadhrat abdul Hamid bin Jubayr bin Shaybah narrates that (one day) I was sitting with Hadhrat Sa'eed bin Musayyib when he explained to me that my grandfather (Hazn) was present before Rasulullaah so he asked what is

your name? He said, "My name is Hazn (hard natured). (Hearing this) Rasulullaah said, "(Huzn is not a good name), but you are Sahl (i.e. I name you Sahl)." My grandfather said, "I cannot change the name my father gave me." Hadhrat Sa'eed bin Musayyib said, "(On account of this name) there is a harsh nature in our family." *[Bukhari, Muslim]*

mmm

Good and bad names

858. Hadhrat Abu Wahab Jushami narrates that Rasulullaah said, "Keep your names after those of the Ambiyaa' and the best name according to Allaah is Abdullaah and Abdur Rahman. Moreover, a very truthful name is Haarith (one who does work) and Hammaam (one who intends) and the worst name is Harb (war) and Murrah (bitter)." *[Abu Dawud]*

mmm

Clear and Eloquent speech and Poetry

The effect of clear and eloquent speech

859. Hadhrat Ibn Umar narrates that (one day) two people of (Banu Tamim) came from the east and both of them spoke very eloquently. People were astonished at their eloquent speech so Rasulullaah said, **"Undoubtedly some speech is magic (in effect)."** *[Bukhari]*

mmm

Some poetry is good

860. Hadhrat Ubay bin Ka'b narrates that Rasulullaah said, **"Some** poetry **is (filled with) wisdom."** (i.e. some poetry is good). *[Bukhari]*

mmm

The evil of exaggerating

861. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, **"Those who exaggerate in** speech **have fallen into destruction."** He said this thrice. *[Muslim]*

mmm

The most truthful speech

862. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "The most truthful speech mentioned by a poet is the speech of Labeed, 'Know well, everything but Allaah will be destroyed.'" *[Bukhari, Muslim]*

mmm

It is permissible to recite and listen to good poetry

863. Hadhrat Amr bin Sharid narrates from his father that he said, "One day (on journey) I was sitting behind Rasulullaah (on his conveyance) when he said to me, "Do you know any of the poetry of Umayyah bin Abi Salt?" I said, "Yes." He said, "Well, recite." I recited a poem. He said, "Recite more." I then recited another poem. He said, "Recite more." (He carried on asking for more to be recited and I continued reciting) until I recited 100 poems." *[Muslim]*

mmm

Reciting poetry for consolation

864. Hadhrat Jundub narrates that Rasulullaah was in a battle when a finger of his became covered in blood, so he said, (in order to give consolation to the finger), "You are but a finger that has been covered in blood and whatever occurred was in the path of Allaah." *[Bukhari, Muslim]*

mmm

The ruling of mocking the enemy

865. Hadhrat Bara narrates that Rasulullaah said to Hadhrat Hassaan bin Thabit on the day of Qurayzah, “Mock the enemy, indeed Jibreel is with you, (i.e. he will help you) and Rasulullaah would say to Hadhrat Hassaan, “Reply the disbelievers from my side (then he would make Du’aa’) O Allaah, help Hassaan through Jibreel.”

[Bukhari, Muslim]

mmm

866. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said to his poets, “Mock the disbelievers of the Quraysh because this mocking is more severe upon them than firing arrows.” *[Muslim]*

mmm

867. Hadhrat Ayesha radhiyallaahu anha narrates that he heard Rasulullaah saying to Hadhrat Hassaan, “As long as you face the (mocking of the disbelievers and polytheists) from the side of Allaah and His Rasul, Hadhrat Jibreel will continue to help you.” Hadhrat Ayesha radhiyallaahu anha says that she (also) heard Rasulullaah saying, “Hassaan mocked the disbelievers and he cured the Muslims through mocking and found cure himself. (i.e. by replying with mocking to the mocking of the disbelievers he provided cure and consolation for the Muslims as well as for himself). *[Muslim]*

mmm

Rasulullaah and the Sahabah recited Rajz while digging the trench

868. Hadhrat Bara narrates that Rasulullaah would lift and throw sand himself on the day of digging the trench until his stomach was covered in dust and he recited the poetry of Hadhrat Abdullaah bin Rawaaha,

By Allaah, if it was not for the guidance of Allaah we would not have found the straight path, nor would we have given charity, nor performed Salaah

So, O Allaah, send peace and tranquillity upon us and when we face the enemy, then keep us firm footed

Undoubtedly, the disbelievers have exceeded the limits against us, when they intended to placed us in trials (i.e. returning to kufr) so we rejected

Rasulullaah was reciting this poetry loudly and he would raise his voice even more upon the word 'we rejected, we rejected'. *[Bukhari, Muslim]*

mmm

869. Hadhrat Anas narrates that when (on the occasion of the battle of Ahzaab) the Muhajireen and Ansaar were digging the trench and began to lift and throw the sand, then they recited the following lines,

We are the ones who pledged allegiance of Jihaad at the hands of Muhammad until our last breath

And Rasulullaah would reply with the following words,

O Allaah, there is no life but the life of the Aakhirat, forgive the Ansaar and the Muhajireen." *[Bukhari, Muslim]*

mmm

The evil of bad poetry

870. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Remember, it is better for a person to fill his belly with pus than it is to fill his belly with (evil) poetry." *[Bukhari, Muslim]*

mmm

Emphasis upon waging Jihaad through poetry

871. Hadhrat Ka’b bin Maalik narrates that (one day) he said to Rasulullaah that Allaah revealed what He revealed concerning the evil of poetry. Rasulullaah said (in reply), **“Indeed a believer wages Jihaad with his sword and with his tongue as well.** By the Being in Whose control my life is, you inflict wounds upon the disbelievers through poetry just as you do with arrows.” *[Sharh us Sunnah]*

In Al Isti’aab of Ibn Abdul Barr Hadhrat Ka’b said, “O Rasul of Allaah, what do you say regarding poetry? (is it good or bad?) Rasulullaah said, “A believer wages Jihaad with his sword and with his tongue as well.”

mmm

The two branches of Imaan and hypocrisy

872. Hadhrat Abu Umamah narrates from Rasulullaah that he said, **“Shame and modesty and controlling the tongue are two branches of Imaan and**

lewd talk and speaking a lot are two branches of hypocrisy.” *[Tirmidhi]*

mmm

The best and worst people

873. Hadhrat Abu Tha’labah Khushani narrates that Rasulullaah said, “On the day of Qiyaamat, the closest to me from amongst you will be the one with the best character and the most hated and the furthest people from me will be those who have evil character and evil character means those people who speak useless things, speak a lot and do not speak clearly like the proud.” *[Bayhaqi]* It is mentioned in a narration of Tirmidhi that the companions said, “O Rasul of Allaah, we know the meaning of ‘thathaaroon’ and ‘mutashaddiqoon’, what is the meaning of ‘mutafayhiqoon’?” Rasulullaah said, “Those who are proud.”

mmm

The evil of exaggeration without benefit in speech and lectures

874. Hadhrat Sa’d bin Abi Waqqaas narrates that Rasulullaah said, “Qiyaamat will not take place until such a group is not created that eat with their tongues the way cows eat with their tongues.” *[Ahmad]*

mmm

875. Hadhrat Abdullaah bin Umar narrates that Rasulullaah said, “The person who shows eloquence and clarity in speech beyond limit in speaking and explaining is very disliked by Allaah and he moves his tongue quickly like a cow that moves eat when grazing.” *[Tirmidhi, Abu Dawud]*

mmm

876. Hadhrat Anas narrates that Rasulullaah said, “On the night of Me’raj I passed by such people whose tongues were being cut by scissors of fire. (Seeing this) I asked, “Jibreel, who are these people?” Jibreel said, **“These are those people of your ummah who used to give lectures and advises and they would not practice themselves.”** *[Tirmidhi]*

mmm

877. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The person who learns different ways of speaking so that he could gain control over people’s hearts, Allaah will not accept his optional or obligatory worship on the day of Qiyaamat.” *[Abu Dawud]*

mmm

878. Hadhrat Amr bin ‘Aas narrates that one day he said when a person stood to give a lecture and (in order to show his clarity and eloquence) he spoke for very long (until the listeners became tired). Subsequently, (at the time) Hadhrat Amr said (to the person), “If you adopted balance and moderation (i.e. you spoke comprehensively and short) then indeed that (lecture) would have been better for the

listeners. **I heard Rasulullaah saying that I understood, or he said, I was commanded to adopt brevity in speech and lecturing because short lectures are better."**

[Abu Dawud]

mmm

Four things

879. Hadhrat Sakhr bin Abdullaah bin Buraydah narrates from his father and he narrates from the grandfather of Sakhr (Buraydah) that he said, **"I heard Rasulullaah saying that some speeches are like magic and some knowledge is ignorance, some poetry is filled with wisdom and some speech is a calamity."** *[Abu Dawud]*

mmm

The virtue of Hadhrat Hassaan

880. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah kept **a pulpit for Hadhrat Hassaan (a famous poet of Islaam) in Masjid an Nabawi upon which he stood** (and recited poetry and in this poetry) he would make self honour from the side of Rasulullaah apparent or he said he would defend Rasulullaah and Rasulullaah would say that may Allaah help Hassaan through Hadhrat Jibreel as long as he defends Rasulullaah or he said that as long as he made self honour apparent on behalf of Rasulullaah . *[Bukhari]*

mmm

Permissibility of Huda

881. Hadhrat Anas narrates that Rasulullaah had a person who would sing Huda whose name was Anjasha. He had a beautiful voice. (During a journey) Rasulullaah said to him, "Anjasha, herd the camels slowly and do not break the glass." Hadhrat Qatadah (the narrator) says that Rasulullaah meant the women by glass. *[Bukhari, Muslim]*

mmm

The ruling of poetry

882. Hadhrat Ayesha radhiyallaahu anha narrates that (once) poetry was mentioned before Rasulullaah (and it was asked that is poetry good or bad?) Rasulullaah said, **"Poetry is a type of speech. Therefore, good poetry is good and evil poetry is evil.**" *[Daarqutni]*

mmm

Emphasis to stay away from bad poetry

883. Hadhrat Abu Sa'eed Khudri narrates that we were going with Rasulullaah on journey in Maqaam Arj when suddenly a poet came in front and began to recite poetry. (Looking at him) Rasulullaah said, "Catch that devil." Or he said, "Stop that devil (from reciting poetry), remember, it is better to fill the stomach of man with pus than it is to fill it with poetry." *[Muslim]*

mmm

The evil of tunes and music

884. Hadhrat Jaabir narrates that Rasulullaah said, **“Tunes and music grow hypocrisy in the heart like how water causes crops to grow.”** *[Bayhaqi]*

mmm

Emphasis upon not listening to the sound of musical instruments

885. Hadhrat Naafi (tabi’i) narrates that (one day) I was with Hadhrat Ibn Umar on the road (i.e. we were both going somewhere) **when Hadhrat Ibn Umar heard the sound of flute and he immediately put his fingers into his ears.** He also moved away from the path and went to the other side. After he moved away, he asked me, “Naafi’, can you hear anything?” I said, “No.” He then took his fingers out of his ears and said, “(One day) I was with Rasulullaah when he heard the sound of a flute. He then did what I did now.” Hadhrat Naafi’ says that I was a small lad at the time (that is why Ibn Umar did not stop me from hearing the sound of the flute).” *[Ahmad, Abu Dawud]*

mmm

Section One

Protecting the tongue, backbiting and speaking bad

Protect your tongue and private parts

886. Hadhrat Sahl bin Sa’d narrates that Rasulullaah said, “He who gives me guarantee of protection for that which is between his jaws and that which is between his legs (i.e. he gives protection of his tongue and private parts) then I give him guarantee of Jannah.” *[Bukhari]*

mmm

Emphasis upon staying away from incorrect speech

887. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The reality is that when a person takes out something from his tongue in which lies the pleasure of Allaah, then

even though the servant does not know the importance of it but on account of it Allaah raises his stages (i.e. even though the person is not aware of the importance of the speech and he feels it to be very easy or low but that speech has very high rank in the sight of Allaah). Similarly, when a person takes out something from his tongue that becomes a means of the displeasure of Allaah, then although the person does not know the importance of it (i.e. he thinks it to be small and does not feel it to be of any consequence what he said) but (in reality it is so dangerous that) on account of it, that person will fall into hell." *[Bukhari]* in one narration it is mentioned that "The distance that lies between the east and west, even further than that a person falls into hell."

mmm

The consequence of speaking ill to Muslims

888. Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah said, **"It is a sin to speak ill to a Muslim and killing a Muslim is disbelief."** *[Bukhari, Muslim]*

mmm

889. Hadhrat Ibn Umar narrates that Rasulullaah said, **"He who calls his Muslim brother a disbeliever, then one of the two returns with this word."** *[Bukhari, Muslim]*

mmm

890. Hadhrat Abu Dhar narrates that Rasulullaah said, "No one should level an accusation of Fisq (sinfulness),

nor an accusation of disbelief, but that accusation returns to the person who levelled it if his companion is not like that.”
[Bukhari]

mmm

891. Hadhrat Abu Dhar narrates that Rasulullaah said, “Whoever calls a person a disbeliever or the enemy of Allaah and in reality he is not like that then what was said returns to the one who said it (i.e. the person who said it becomes a disbeliever or the enemy of Allaah).”
[Bukhari, Muslim]

mmm

892. Hadhrat Anas and Hadhrat Abu Hurayrah narrate that Rasulullaah said, “Two people who speak ill against each other, the sin of whatever they say will go to the one who started as long as the oppressed does not overstep the limits.” *[Muslim]*

mmm

The evil consequence of cursing

893. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“It is not appropriate for a Siddeeq (i.e. a complete believer) to curse in abundance.”** *[Muslim]*

mmm

894. Hadhrat Abu Darda narrates that he heard Rasulullaah say, “Those who curse a lot, they will not be

made witnesses on the Day of Qiyaamat nor would they be able to intercede.” *[Muslim]*

mmm

895. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When a person says that people have been destroyed (i.e. hell has become obligatory for them), then the person who said it will be destroyed the worst.” (Because he looks down on people and makes people hopeless of the mercy of Allaah). *[Muslim]*

mmm

The worst person

896. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “On the Day of Qiyaamat the worst person will be the one who is a two face (for the sake of causing fitnah). He comes to one group and says one thing and comes to another group and says something else.”

[Bukhari, Muslim]

mmm

The evil of carrying tales

897. Hadhrat Hudhayfah narrates that he heard Rasulullaah saying, **“A tale carrier will not enter Jannah (i.e. he will not enter Jannah initially).”**

[Bukhari, Muslim]

mmm

Emphasis upon speaking the truth and staying away from lies

898. Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah □ said, "Make it necessary upon yourself to speak the truth because speaking the truth takes one towards good deeds and good deeds takes a person towards Jannah and a person always speaks the truth and always strives to speak the truth until he is written as a truthful person by Allaah. Moreover, you should refrain from lies because speaking lies takes one towards sinning and sinning takes one towards Jahanam-hell and a person continuously speaks lies and continues striving to speak lies until he is written to be a liar by Allaah." *[Bukhari, Muslim]* in one narration of Muslim it states that Rasulullaah □ said, "Speaking the truth is piety and piety takes one to Jannah and lies is evil and evil takes a person to Jahanam-hell."

mmm

The person who speaks contrary to reality in order to reconcile between two people is not a liar

899. Hadhrat Umm e Kulthum radhiyallaahu anha narrates that Rasulullaah □ said, "The person who reconciles between two people is not a liar and speaks good and conveys good (i.e. the person who says something contrary to reality in order to reconcile between two people is not a liar)." *[Bukhari, Muslim]*

mmm

Emphasis upon staying away from praising a person on his face

900. 900. Hadhrat Miqdaad bin Aswad narrates that Rasulullaah said, **"When you see those who praise then throw dust in their faces."** (i.e. close their mouths and stop them from praising). *[Muslim]*

mmm

901. 901. Hadhrat Abu Bakrah narrates that (one day) a person praised another (with exaggeration) in front of Rasulullaah (and the praised person was present). Subsequently, Rasulullaah said (to the one praising), "Regret is upon you, you have cut the neck of your brother." He repeated this thrice. He then said, **"If any of you feel it necessary to praise someone, then he should say he has a particular thought about someone and Allaah knows best and He is the One who will reckon his deeds.** If the person praising has this thought that the one who is praised is definitely such and do not (make it necessary upon Allaah) and praise (i.e. he should not praise someone with certainty otherwise it will necessitate making something necessary upon Allaah)." *[Bukhari, Muslim]*

mmm

What is backbiting?

902. 902. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah said to the companions, "Do you know what is backbiting?" the companions said, "Allaah and His Rasul know best." Rasulullaah **said, "Backbiting is that**

you mention your Muslim brother which if (he hears) he will dislike." Some companions heard this and said, "O Rasul of Allaah, tell us that (the fault mentioned of the Muslim brother) if it is present in him, then is it also backbiting?" Rasulullaah said, "If the bad trait is present in him then you have done backbiting of him and if the evil is not in him then you have slandered him." *[Muslim]* One narration of Muslim states that when you have said this regarding your Muslim brother then you have done backbiting of him and when you say something that is not in him, then you have slandered him.

mmm

Stay away from lewd talk

903. 903. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) a person sought permission to come to Rasulullaah so Rasulullaah said, "Permit him to come and this person is an influential person of his nation." Then when the person came and sat then he met him with a smiling face and spoke to him smiling. When he went away then Hadhrat Ayesha said, "O Rasul of Allaah, you said regarding this person such and such (i.e. he is an influential person of his nation) but you met him with a smiling face and spoke to him smiling." Rasulullaah said, "When did you find me to be lewd? (Remember), on the Day of Qiyaamat, the person with the worst status will be the one whom people left on account of being saved from his evil." In one narration the words are, "He who people stay away from on account of his lewdness in speech." *[Bukhari, Muslim]*

mmm

Emphasis upon hiding ones faults and sins

904. 904. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “My entire ummah is in safety except those who make their faults and sins apparent (i.e. my ummah will not be inflicted with a severe punishment except those who do sins openly – they will be inflicted with a severe punishment). Undoubtedly, this is something very shameful that a person does something evil at night, then in the morning when Allaah has covered his faults, he goes around saying to people that o person, I did this and that at night whereas his Rabb hid his sins at night and the moment he found himself in the morning he opened the veil of Allaah .” *[Bukhari, Muslim]*

Virtue of three things

905. 905. Hadhrat Anas narrates that Rasulullaah said, “He who leaves out lies, and that (lies) are incorrect, then a palace is built for him on the edge of Jannah and the one who leaves out arguing despite being in the right, a palace is built for him in the centre of Jannah and the person who corrected his character, for him will be a palace will be built for him in the highest stages of Jannah.” *[Tirmidhi]*

mmm

Two things take a person to Jannah and two things take a person to Jahannam

906. 906. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“Do you know what generally enters a person into Jannah? It is Taqwa (i.e. fear of Allaah) and**

good character and do you know what generally takes people to Jahannam? It is the hollow things, i.e. the mouth and private parts." *[Tirmidhi, Ibn Maajah]*

mmm

The consequence of speaking good and speaking bad

907. 907. Hadhrat Bilal bin Haarith narrates that Rasulullaah said, "A person says something good and he does not go so forward but Allaah writes His pleasure for him on account of it until the day when he meets Allaah. Similarly, a person says something evil and he is not aware of its importance but Allaah writes His anger for him on account of it until the day when he meets Allaah."

[Sharh us Sunnah, Maalik, Tirmidhi, Ibn Maajah]

mmm

The consequence of speaking lies in order to make people laugh

908. 908. Bahz bin Hakeem narrates from his father and he from the grandfather of Bahz (Mu'awiyah bin Haydah) that Rasulullaah said, **"Regret upon the one who speaks lies so that he may make people laugh, regret be upon that person, regret be upon the person."** *[Ahmad, Tirmidhi, Abu Dawud, Daarimi]*

mmm

909. 909. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Indeed a person says something and he only says it to make people laugh on account of it, so on account of it he falls (into Jahanam-hell) the distance of that between the earth and sky. **And indeed the tongue of a person slips more than his feet."** *[Bayhaqi]*

mmm

The method of attaining salvation

910. 910. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, **"He who remains silent will be saved."** *[Ahmad, Tirmidhi, Daarimi, Bayhaqi]*

mmm

911. 911. Hadhrat Uqbah bin Aamir narrates that I met Rasulullaah and said, "What is the means of salvation?" He said, **"Keep your tongue under control, stay in your home (i.e. do not leave the home without necessity) and cry over your sins."** *[Ahmad, Tirmidhi]*

mmm

All the limbs follow the tongue

912. 912. Hadhrat Abu Sa'eed Khudri narrates in Marfu' form from Rasulullaah that he said, "When the son of Aadam awakes in the morning, then all his limbs lower themselves before the tongue and say that fear Allaah regarding us because we are with you. If you remain straight, then we shall also remain straight and if you stray then we shall also stray." *[Tirmidhi]*

mmm

Emphasis upon staying away from useless talk

913. 913. Hadhrat Ali bin Husayn, i.e. Hadhrat Zayn ul Aabideen says that Rasulullaah said, **"From the beauty of the Islaam of a person is that he leaves that which has no benefit."** *[Maalik, Ahmad]*

mmm

914. 914. Hadhrat Anas narrates that (one day) one of the companions passed away so another person said, "Glad tidings of Jannah for you." Rasulullaah heard this and said, "You are saying this whereas you are not aware of the

reality, it could be that he said something useless or he was stingy regarding something which would not have decreased by spending.” *[Tirmidhi]*

mmm

The most fearful thing

915. 915. Hadhrat Sufyaan bin Abdullaah Thaqafi narrates that (one day) I said, “O Rasul of Allaah, what is the most fearful thing of the things you fear regarding me?” Hadhrat Sufyaan says that Rasulullaah caught hold of his tongue and said, “This (i.e. the thing I fear the most regarding you is the tongue because most sins come from it. Therefore, beware of the trial of the tongue.).” *[Tirmidhi]*

mmm

The stench of lies

916. 916. Hadhrat Ibn Umar narrates that Rasulullaah said, **“When a person lies, then on account of the stench of those lies, the angels (who protect) move a mile away from him.”** *[Tirmidhi]*

mmm

A great misappropriation

917. 917. Hadhrat Sufyaan bin Asad Hadrami narrates that he heard Rasulullaah saying, "It is great misappropriation that you say something to your brother and he takes what you say to be true when you lied in what you said." *[Abu Dawud]*

mmm

The consequence of a two face

918. 918. Hadhrat Ammaar narrates that Rasulullaah said, **"The person who is a two face in this world, on the Day of Qiyaamat there will be two tongues of fire in his face."** *[Daarimi]*

mmm

Recognition of a complete Mu'min

919. 919. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, **"A (complete) believer does not pick out faults, nor does he curse, nor is he lewd in speech, nor does he speak a lot."** *[Tirmidhi, Bayhaqi]*

920. 920. Hadhrat Ibn Umar narrates that Rasulullaah said, **"That person** cannot **be a complete believer who curses a lot."** In one narration it states that it is not appropriate for a Muslim to curse a lot." *[Tirmidhi]*

mmm

Emphasis to stay away from Du'aa' for misfortune and cursing

921. Hadhrat Samurah bin Jundub narrates that Rasulullaah said, "Amongst yourselves, do not make Du'aa' of the curses of Allaah for each other, nor for the anger of Allaah, nor for the person going to Jahannam." In another narration, **"Do not make Du'aa' of misfortune for the person to go into the fire."** *[Tirmidhi, Abu Dawud]*

mmm

922. Hadhrat Abu Darda narrates that he heard Rasulullaah saying, "When a person curses anything, i.e. any man or some creation besides man, then that curse goes to the sky so the doors of the sky are closed to that curse. Then the curse comes back to the earth and the doors of the earth are closed for it. Then it goes to the right and left (but it is also pushed from there). Subsequently, when it does not find a path then it goes to the thing towards which it was directed. If that thing deserves the curse, it will fall on it otherwise it returns to the one who said it." *[Abu Dawud]*

mmm

923. Hadhrat Ibn Abbaas narrates that (one day) the shawl of a person flew with the wind so he cursed the wind. Upon this Rasulullaah said, "Do not curse the wind because it follows a command. And there is no doubt that whoever curses such a thing which is not deserving of a curse, the curse will return to him." *[Tirmidhi, Abu Dawud]*

mmm

An important counsel of Rasulullaah

924. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "No one should come and tell me anything regarding my companions (through which some bad is made apparent i.e. no one should tell me regarding someone that he did a particular bad deed or he said something bad or he has a bad habit) because I like it that when I leave home and come to you, I come with a clean heart (i.e. that there should be no displeasure, anger and hatred towards any of you)." *[Abu Dawud]*

mmm

The evil of backbiting

925. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) she said when sitting by Rasulullaah that Safiyyah is short. This was sufficient that she is such and such (short). Rasulullaah (heard what I said and with displeasure) said, "You have said something that if it be mixed with the ocean water then undoubtedly it would overpower it." *[Ahmad, Tirmidhi, Abu Dawud]*

mmm

The evil of speaking bad and the goodness of speaking kindly

926. Hadhrat Anas narrates that Rasulullaah said, "Evil talk and shamelessness is not in something except that

it makes it blameworthy and shame and softness is not in something except that it gives it beauty.” *[Tirmidhi]*

mmm

The evil consequence of picking out faults

927. Hadhrat Khalid bin Ma’daan narrates from Hadhrat Mu’aadh that he said, “Rasulullaah said, ‘He who makes the sin of his brother a fault (i.e. he picks out such a sin which he has repented from) then the person picking out the fault will get involved in that sin before he dies (in some way or the other).” *[Tirmidhi]*

mmm

The evil consequence of being happy upon the difficulty of a Muslim brother

928. Hadhrat Waathila narrates that Rasulullaah said, “Do not make happiness apparent at the difficulty of your Muslim brother, it could be that (upon your baseless happiness) Allaah sends mercy upon him (i.e. He grants him salvation from that difficulty) and puts you into that calamity.” *[Tirmidhi]*

mmm

The evil of imitating

929. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “I do not ever like to imitate a person, even if I am given so much wealth (i.e. if someone gives me wealth for no reason, then too I would not tolerate imitating someone.)” *[Tirmidhi]*

mmm

The mercy of Allaah is wide

930. Hadhrat Jundub narrates that (one day) a Bedouin (mounted his camel and came to Madinah) and (reaching close to Masjid an Nabawi) he made his camel sit down and tied its legs and entered the Masjid. He then performed Salaah behind Rasulullaah and after making Salaam (i.e. upon completing Salaah) he came to his camel (opened it) and mounted. He then said in a loud voice, “O Allaah, send Your mercy upon me and Muhammad and do not make anyone partner in our mercy.” Rasulullaah said (upon hearing him making Du’aa’ in this way), “Can you tell me whether this Bedouin is more ignorant or his camel is?! Did you not hear what he said?” the companions said, “Yes, we heard.” *[Abu Dawud]*

mmm

Do not praise an open sinner

931. Hadhrat Anas narrates that Rasulullaah said, **"When an open sinner is praised then Allaah is angry (upon the one who praised) and the divine throne shakes on account of his praising."** *[Bayhaqi]*

mmm

A Muslim cannot be a liar and one who misappropriates

932. Hadhrat Abu Umamah narrates that Rasulullaah said, **"A** Muslim **is created upon all characteristics besides lies and misappropriating."** (i.e. these characteristics cannot be in a complete believer).

[Ahmad]

mmm

933. Hadhrat Safwaan bin Sulaym narrates that it was asked of Rasulullaah , "Can a believer be cowardly?" he said, "He could be." It was then asked of him, "Can a believer be miserly?" he said, "He could be." It was then asked of him, "Can a believer be a liar?" He said, "No."

[Maalik, Bayhaqi]

mmm

The evil of Shaytaan

934. Hadhrat Ibn Mas'ood narrates that (sometimes it could happen that) Shaytaan adopts the form of someone and comes to a group and tells them some false news. Then when the people of that group spread around then one of them says that I heard from a particular person whose form I recognize, but I do not know his name, he says this."

[Muslim]

mmm

The virtue of silence

935. Hadhrat Imraan bin Hittaan (tabi'i) narrates that (one day) I came to Hadhrat Abu Dhar Ghifari and found him in the Masjid. At the time he was sitting alone wrapped in a black blanket. I said, "Abu Dhar, why have you adopted this solitude? (i.e. why are you sitting alone compared to benefitting other people?) Hadhrat Abu Dhar replied that I heard Rasulullaah saying, "It is better to sit alone compared to evil company and sitting in pious company is better than sitting alone. Moreover, it is better to teach good than it is to remain silent and it is better to remain silent than it is to teach evil." (and it is quite apparent that the thing which helps silence is sitting in solitude). *[Bayhaqi]*

mmm

936. Hadhrat Imraan bin Husayn narrates that Rasulullaah said, **"The status that a person can attain**

through silence is more virtuous than sixty years of worship.” *[Bayhaqi]*

mmm

A few important advises

937. Hadhrat Abu Dhar narrates that (one day) I came to Rasulullaah . After this, (Abu Dhar or the narrator) narrates a long Hadith (that is not mentioned here but this last sentence is placed here), then Abu Dhar explained that I said, “O Rasul of Allaah, give me some advice.” Rasulullaah said, “I advise you to fear Allaah because Taqwa gives beauty to all your actions and matters (of the world and Aakhirat).” I said, “Give me more advice.” Rasulullaah said, “Make the recitation of the Qur’aan and remembrance of Allaah necessary for yourself because (recitation of the Qur’aan and Dhikr) is a cause of you being mentioned in the skies and a cause of light for you on earth.” I said, “Give me more advice.” Rasulullaah said, “Make lengthy periods of silence necessary for yourself because silence chases Shaytaan away and helps you in your matters of Deen.” I said, “Give me more advice.” Rasulullaah said, “Stay away from laughing in abundance because laughing a lot kills the heart and removes the beauty of the face.” I said, “Give me more advice.” Rasulullaah said, **“Speak the truth even if it be bitter.”** I said, “Give me more advice.” Rasulullaah said, “Do not fear the reprimand of anyone in making the Deen of Allaah apparent and in making the message of Allaah apparent and in supporting and aiding it.” I said, “Give me more advice.” Rasulullaah said, “What you know of yourself should stop you from the faults of others (making them apparent).” (i.e. when you think of the fault of someone, then immediately look at your own faults and think that there are so many faults in my own being.

What is the benefit of mentioning the faults of others?) *[Bayhaqi]*

mmm

The virtue of lengthy silence and a happy countenance

938. Hadhrat Anas narrates that Rasulullaah said, “Abu Dhar, shall I not show you two actions which are light but in terms of weight, they are very heavy?” Hadhrat Abu Dhar said, “Yes, definitely tell me.” He said, “Lengthy silence and good character. By the being in whose control my life is, the servants have not done a better deed than these.” *[Bayhaqi]*

mmm

Do not speak badly to your slave and worker

939. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah passed by Hadhrat Abu Bakr and he (Hadhrat Abu Bakr) was cursing a slave of his. Rasulullaah turned to him and said, “Have you seen those who curse and the truthful? (i.e. can a Siddeeq curse?), no, by the Rabb of the Ka’bah, these two things can never be together in one person.” Subsequently, (as compensation) Abu Bakr freed some of his slaves that day. Then (to explain his excuse) he went to Rasulullaah and said, “I shall never do it again.” *[Bayhaqi]*

mmm

The destructive nature of the tongue

940. Hadhrat Aslam says that one day Hadhrat Umar came to Hadhrat Abu Bakr and (saw that) Hadhrat Abu Bakr was stretching his tongue. Hadhrat Umar (looking at this) said, “Stop, do not do this. Allaah □ will forgive you.” Hadhrat Abu Bakr said, “(This tongue deserves this punishment because) it put me in the places of destruction.”

[Maalik]

mmm

Emphasis to practise upon six things

941. Hadhrat Ubadah bin Saamit □ narrates that Rasulullaah □ said, “Give me guarantee of six things regarding yourselves (i.e. promise to practice upon six things), I take the responsibility of Jannah for you; when you speak, then speak the truth, when you promise, then keep it, if a trust is kept with you, then fulfil it, protect your private parts (stay away from Haraam), keep your gazes low (i.e. refrain from lustful glances) and stop your hands from oppression and overstepping the limits.”

[Ahmad, Haakim, Bayhaqi]

mmm

The best and worst slaves of Allaah

942. Hadhrat Abdur Rahman bin Ghanam □ and Asmaa’ bint Yazeed radhiyallaahu anha narrate that Rasulullaah □ said, “The best servants of Allaah are those when they are seen, Allaah is remembered and the worst

servants of Allaah are those who carry tales, they cause separation between friends and seek for sins among pure people." *[Ahmad, Bayhaqi]*

mmm

Warning for backbiting

943. Hadhrat Ibn Abbaas narrates that (one day) two people who were fasting performed Zuhr or Asr Salaah (behind Rasulullaah) when Rasulullaah completed Salaah, then he said (to them both), "Both of you repeat your Wudhoo', repeat this Salaah and complete your fast and (out of caution) keep the fast of another day." (They heard this) and said, "Why, O Rasul of Allaah?" (i.e. what is the cause for having to repeat Wudhoo', Salaah and the fast?) Rasulullaah said, "Because you were involved in backbiting about someone." *[Bayhaqi]*

mmm

Backbiting is worse than adultery

944. Hadhrat Abu Sa'eed and Hadhrat Jaabir both narrate that Rasulullaah said, **"Backbiting is worse than adultery."** The companions said, "O Rasul of Allaah, how can backbiting be worse than adultery?" Rasulullaah said, "When a person commits adultery, then repents, then Allaah accepts his repentence." In one narration it is said, "Then he repents, so Allaah forgives him but Allaah does not

forgive the one who backbited as long as the person does not forgive him, the one who he backbited about.”

And the words of the narration of Hadhrat Anas are that Rasulullaah said, “A person who committed adultery repents and there is no repentance for one who was involved in backbiting.” *[Bayhaqi]*

mmm

Recompense for backbiting

945. Hadhrat Anas narrates that Rasulullaah said, “Some recompense for backbiting is that you seek forgiveness for the one you backbited about and make Du’aa’ in this way, ‘O Allaah, forgive us and him.’”” *[Bayhaqi]*

mmm

Promises

The importance of the promises of the previous Khalifah

946. 946. Hadhrat Jaabir narrates that when Rasulullaah □ passed away and wealth came from Hadhrat ‘Ala bin Hadrami (who was appointed the governor of Bahrain by Rasulullaah □) to Hadhrat Abu Bakr then Hadhrat Abu Bakr said, “He who has a debt that was owed by Rasulullaah □ or the one who Rasulullaah □ promised (to give) should come to us. Hadhrat Jaabir says that (hearing this) I said, “Rasulullaah □ promised to give me so much.” (Saying this) Hadhrat Jaabir opened his hands thrice (i.e. Hadhrat Jaabir opened his hands thrice and explained that Rasulullaah □ promised me that when the wealth comes, then he will fill his hands thrice and give). Hadhrat Jaabir says

that Hadhrat Abu Bakr filled his hands (with Dirhams) and gave me. I counted to be 500 Dirhams. He then said, “Take twice this.” (i.e. count 1000 and take it so that there is no excess or too little). *[Bukhari, Muslim]*

mmm

The responsibility of those representing the Khalifah

947. 947. Hadhrat Abu Juhayfah narrates that I saw Rasulullaah in the condition that his colour was white (inclining to red) and old age had become apparent upon him and **Hadhrat Hasan bin Ali is very similar to Rasulullaah .** And Rasulullaah commanded that our group be given 13 young camels. When we went to take the camels, then we came to know that Rasulullaah passed away and we were not given anything. Then when Hadhrat Abu Bakr stood up (to deliver a sermon upon being appointed the first khalifah) and said, “He whom Rasulullaah promised to give something should come to us.” (When I heard this from Hadhrat Abu Bakr) I stood up and went to him and told him (that Rasulullaah promised to give us 13 camels).

Subsequently, Hadhrat Abu Bakr commanded us to be given 13 camels." *[Tirmidhi]*

mmm

A unique story of keeping ones promise

948. 948. Hadhrat Abdullaah bin Abi Hamsa' narrates that before Rasulullaah proclaimed to be a Nabi (once) I bought something from him and there was a balance I had to pay. I promised him that I shall bring the balance and give it to him at the same place. However, I forgot about this promise and after three days I remembered (that I made a promise to Rasulullaah that I shall bring the balance), so what I see, that Rasulullaah was sitting at the same place and said (upon seeing me), "You have given me difficulty. I am sitting here for three days waiting for you." *[Abu Dawud]*

mmm

Delaying ones promise on account of some excuse

949. 949. Hadhrat Zayd bin Arqam narrates from Rasulullaah that he said, "When a person makes a promise to his brother and he intends to fulfil that promise, but (due to some reason) he could not fulfil the promise, and he did not come on time, then there is no sin on him."

[Abu Dawud, Tirmidhi]

mmm

Section Three

Promises made to children should also be kept

950. 950. Hadhrat Abdullaah bin Aamir narrates that one day Rasulullaah came to our house and my mother called me to her and said, "Come, I shall give you something." Rasulullaah asked her, "What did you intend giving him?" She said, "I wanted to give him a date." Rasulullaah said to her, "Remember, if you did not give him anything, then a lie would be written in your record of deeds." *[Abu Dawud, Bayhaqi]*

mmm

It is permissible to move from the place of promise on account of a need of the Shari'ah or ones nature

951. 951. Hadhrat Zayd bin Arqam narrates that Rasulullaah said, "If a person promises to meet someone and one of them did not come until the time of one Salaah and that person goes to perform Salaah – the person who came, then there is no sin on him." *[Razeen]*

mmm

Happy nature

Rasulullaah had a happy nature

952. 952. Hadhrat Anas narrates that Rasulullaah would have a happy nature before us to the extent that he would say to my younger brother (to win his heart), “Abu Umayr, what happened to Nughayr?” (Hadhrat Anas says)

my younger brother had a bird called Nughayr which he used to play with and that bird died. *[Bukhari, Muslim]*

mmm

In his good nature also, Rasulullaah spoke the truth

953. 953. Hadhrat Abu Hurayrah narrates that (one day) the companions said, “O Rasul of Allaah, you display a

happy countenance with us?" Rasulullaah said, "(Yes, even in this happy countenance) I speak the truth." *[Tirmidhi]*

mmm

A few incidents of the happy nature of Rasulullaah

954. 954. Hadhrat Anas narrates that (one day) a person asked Rasulullaah for an animal for conveyance so he said, "I shall give you the child of a camel for conveyance." That person said (in astonishment), "O Rasul of Allaah, what shall I do with the child of a camel?" (That cannot be used as a conveyance). Rasulullaah said, "Camels only give birth to camels." *[Tirmidhi, Abu Dawud]*

mmm

955. 955. Hadhrat Anas narrates that Rasulullaah said to him, "O two eared one." *[Abu Dawud, Tirmidhi]*

mmm

956. 956. Hadhrat Anas narrates from Rasulullaah that (one day an old woman requested Rasulullaah to make Du'aa' for Jannah for her, so) he said to the old woman, "Old women will not go to Jannah." That woman said, "Why will old women not go to Jannah?" that woman was reciting the Qur'aan. Rasulullaah said to her, "Have you not recited the verse of the Qur'aan?, 'We have made the women of Jannah virgins.' *[Razeen]*

mmm

957. 957. Hadhrat Anas narrates that there was a Sahabi who lived in the jungle by the name of Zaahir bin Haraam. He would bring items from the jungle as gifts for Rasulullaah (i.e. such things which would grow in the jungle like greens, vegetables and cucumber etc.) and when he would intend to leave for Madinah Rasulullaah would give him things of the city. (Regarding him) Rasulullaah said that Zaahir is our representative of the jungle (that he brings things from the jungle for us) and we are representatives of the city for him (that we give him things of the city). Moreover, Rasulullaah would have a lot of love for Zaahir although he did not have a handsome form. One day Rasulullaah went to the market and saw that he was selling his goods. He () came from behind in such a way that he did not see (i.e. he came and sat behind without Zaahir knowing and put his hands under his (Zaahir's) armpits and covered his eyes so that he could not recognize). Zaahir said, "Leave me, who is this?" He then (made effort), saw and recognized Rasulullaah . He then tried to place his back on the chest of Rasulullaah (to take blessings). On the other side, Rasulullaah began calling out that who will buy this slave from me?" he said, "O Rasul of Allaah, by Allaah, you will find me to be cheap." Rasulullaah said, "But you are not cheap in the sight of Allaah." *[Sharh us Sunnah]*

mmm

958. 958. Hadhrat Auf bin Maalik Ashja'i says that during the battle of Tabuk, (one day) I came to Rasulullaah . At the time he was sitting in a leather tent. I greeted him. He replied and said, "Come inside." I said, (out of good heartedness) "O Rasul of Allaah, shall I come inside fully? (i.e. with my entire body). He said, "Bring your entire body inside." Subsequently, I entered the tent. Hadhrat Uthmaan

bin Abu Atikah (a narrator of this Hadith) says that Hadhrat Auf said this "Shall I come inside fully?' was because the tent was small. *[Abu Dawud]*

mmm

959. 959. Hadhrat Nu'maan bin Bashir says that (one day) Hadhrat Abu Bakr sought permission from Rasulullaah (in order to come to him while standing at the door) when he heard the voice of Hadhrat Ayesha radhiyallaahu anha speaking loudly. When Abu Bakr entered the house he caught Hadhrat Ayesha with the intention of slapping her and said, "(Know well, in future) I should not see you raising your voice above that of Rasulullaah ." On the other side, Rasulullaah stopped Hadhrat Abu Bakr (from hitting). Then Hadhrat Abu Bakr left in anger. After Hadhrat Abu Bakr went away, Rasulullaah said to Hadhrat Ayesha radhiyallaahu anha, "Did you see how I saved you from the hands of that person i.e. Abu Bakr?" Hadhrat Ayesha says that (after this) Hadhrat Abu Bakr (based on anger for me or out of shame for Rasulullaah) he did not come to Rasulullaah for a few days. Then (one day) he came to the door and sought permission (to come in). (He came in) and **saw that both (Rasulullaah and Ayesha) had made up.** He addressed them both and said, "Make me a partner in your reconciling just as you made me partner in your fight." (Hearing this) Rasulullaah said, "Indeed we have done so, indeed we have done so (i.e. made you a partner in reconciling)." *[Abu Dawud]*

mmm

Emphasis to refrain from three things

960.

960. Hadhrat Ibn Abbaas narrates from Rasulullaah that he said, “Do not argue with your Muslim brother, nor mock him (through which he is given difficulty) and **do not promise him something which you cannot complete.**” *[Tirmidhi]*

mmm

Pride and tribalism

Who has the most respect?

961. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah was asked that which person has respect. He said, "According to Allaah, the person that has the most respect is the one who is the most abstinent." The companions said, "We did not want to ask you that." Rasulullaah said, "From man, the most noble and honourable is Yusuf who is a Nabi of Allaah and the son of a Nabi (Hadhrat Ya'qub), the grandson of a Nabi (Hadhrat Ishaaq) and the great grandson of the friend of Allaah (Hadhrat Ibraaheem)." The companions said, "We also do not want to ask you regarding this." Rasulullaah said, "Do you wish to ask about the Arab families and tribes?" the companions said, "Yes." Rasulullaah said, "(Listen) those who were the best in the era of ignorance are the best in Islaam when he attains knowledge and understanding of Deen (i.e. those who were the best in ignorance in terms of their family honour and good habits and character, they are the best in the era of Islaam on condition they have understanding of Deen.)"

[Bukhari, Muslim]

mmm

The virtue of Hadhrat Yusuf

962. Hadhrat Ibn Umar narrates that Rasulullaah said, "Son of the noble, son of the noble, son of the noble is Hadhrat Yusuf bin Ya'qub bin Is'haq bin Ibraahaam." *[Bukhari]*

mmm

It is permissible to pride during battle

963. Hadhrat Bara bin Aazib narrates that on the day of the battle of Hunayn, Abu Sufyaan bin Haarith was holding the reins of the mule of Rasulullaah . He was the cousin of Rasulullaah . Subsequently, (during the battle) when the polytheists surrounded Rasulullaah , he got off the mule and began saying, 'I am the Nabi, there is no lie and I am the son of Abdul Muttalib.' The narrator says that on that day no one was seen braver and bolder than Rasulullaah . *[Bukhari, Muslim]*

mmm

The humility of Rasulullaah

964. Hadhrat Anas narrates that (one day) a person came to Rasulullaah and addressed him, "O the one who is the best amongst creation." He said, "The one who is the best among creation is Hadhrat Ibraaheem ."

[Muslim]

mmm

Do not overstep the limits in praising Rasulullaah

965. Hadhrat Umar narrates that Rasulullaah said, **"Do not overstep the limits in praising me just as the Christians overstepped the limits in praising Ibn Maryam (Hadhrat Isa) (that they call him god and the son of god). I am the servant of Allaah. Therefore, call me the servant and Rasul of Allaah."** *[Bukhari, Muslim]*

mmm

Emphasis upon adopting meekness and humility

966. Hadhrat Iyaadh bin Himaar Mujashi'i narrates that Rasulullaah said, "Allaah sent this revelation to me that you should adopt humility and be low to the extent that no one should have pride over another and no person should oppress another." *[Muslim]*

mmm

Prohibition of priding over ones forefathers

967. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, “People should leave priding over their forefathers that have died and undoubtedly they are the coals of hell, otherwise (if they do not stop priding over them) they are lower than that dung worm that moves dung with its nose. Undoubtedly, Allaah has removed the pride of ignorance and the pride over ones forefathers from you. (Remember), a person is a pious believer or an evil wretch. Mankind are the children of Aadam and Aadam was created of sand. (Therefore, it is not appropriate for a person made of sand to claim his greatness and be proud).” *[Tirmidhi, Abu Dawud]*

mmm

Balance in praise

968. Hadhrat Mutarrif bin Abdullaah bin Shikheer narrates that (my father Hadhrat Abdullaah explained that) the delegation of Banu Aamir that came to Rasulullaah , I was part of it. Subsequently, (when we reached him) we said, **“You are our master.” He said, “The master is Allaah.”** We said, “In terms of goddness and excellence, you are the best among us and in terms of forgiving, you are the highest

amongst us." Rasulullaah said, "Yes, say in this way, in fact use lower words (i.e. do not exaggerate in praising me. Whatever you say regarding me, the last stage you can go in praising me, in fact, praise me to a lower level it will be better) and (look) Shaytaan should not make you his representative (i.e. do not become the representative of Shaytaan and exaggerate in praising me)." *[Abu Dawud]*

mmm

Who has respect?

969. Hadhrat Hasan Basri narrates from Hadhrat Samurah that Rasulullaah said, **"Lineage is wealth and honour is Taqwa."** (i.e. according to people, the one who has wealth is honourable and the basis of honour and virtue according to Allaah is Taqwa.) *[Tirmidhi, Ibn Maajah]*

mmm

The evil of priding over the era of ignorance

970. Hadhrat Ubayy bin Ka'b narrates that he heard Rasulullaah saying that he who attributes his lineage to the era of ignorance out of pride; **he should bite the private parts of his father off** (i.e. say that he should take the private parts of his father in his mouth and bite) and he should resort to vague interpretations." *[Sharh us Sunnah]*

mmm

971. Hadhrat Abdur Rahman bin Abi Uqbah narrates from Hadhrat Abu Uqbah and he (Hadhrat Abu Uqbah) from

a Persian slave. He explains that he participated alongside Rasulullaah in the battle of Uhud. Subsequently, (during the war) I hit one of the polytheists with (a sword or spear) and said, 'Take one from me, I am a Persian slave.' Rasulullaah (heard this sentence of mine) so he turned to me and said, "Why did you not say like this, 'Take a blow from me, I am an Ansaari youngster." *[Abu Dawud]*

mmm

The example of the one who supports without right

972. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "He who helps his nation without right, he is like the camel that falls into a well, then it is pulled out by its tail." *[Abu Dawud]*

mmm

What is tribalism?

973. Hadhrat Waathila bin Asqa' narrates that I asked, "O Rasul of Allaah, what is tribalism?" Rasulullaah said, **"Tribalism is that you help your nation in oppression and overstepping the limits."** *[Abu Dawud]*

mmm

Until when is it permissible to support ones tribe?

974. Hadhrat Suraqah bin Maalik narrates that Rasulullaah delivered a sermon to us and said, **"The best**

of you is he who defends his tribe as long as he does not get involved in sin." *[Abu Dawud]*

mmm

The evil of tribalism

975. Hadhrat Jubayr bin Mut'im narrates that Rasulullaah said, "He is not of us who calls towards tribalism (i.e. he readies others to support a matter unlawfully), nor is he amongst us who wages war based on tribalism. **Similarly, he is not of us who dies in the condition of tribalism."** *[Abu Dawud]*

mmm

Love blinds people and makes them deaf

976. Hadhrat Abu Darda narrates from Rasulullaah that he said, **"Your love for something makes you blind and deaf."** *[Abu Dawud]*

mmm

The reality of tribalism

977. Hadhrat Ubaadah bin Katheer Shami narrates from a woman called Faseela that she said, "I heard my father explaining that he asked Rasulullaah , 'O Rasul of Allaah, is love for ones nation tribalism?' He said, 'No, tribalism is that a person helps his nation and group in matters of oppression.'" *[Ahmad, Ibn Maajah]*

mmm

The evil of priding over ones lineage

978. Hadhrat Uqbah bin Aamir narrates that Rasulullaah said, "Lineage is not something due to which you can speak badly to someone about or find fault in him, all of you are the children of Aadam. Just as a Saa' is equal to a Saa' which you have filled. **No one has virtue over another except on account of religiosity and abstinence. It is sufficient for the evil of a person to speak a lot, be lewd and be miserly."** *[Ahmad, Bayhaqi]*

mmm

Good relations with ones parents and relatives

Who is most deserving of good relations?

979. Hadhrat Abu Hurayrah narrates that a person said, “O Rasul of Allaah, who is most deserving of my good companionship (i.e. good treatment and service)?” he said, “Your mother.” He said, “Then who.” He said, “Your mother.” He said, “Then who?” He said, “Your mother.” He said, “Then who?” he said, “Your father.” In one narration it is stated that Rasulullaah said (in reply to the question of the person), “Your mother, then your mother, then your mother, then your father, then your other relatives that are close, then those that are close. (i.e. after one parents, the rights of the relatives are due stage by stage for good treatment).” *[Bukhari, Muslim]*

mmm

Warning for not serving ones parents in old age

980. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “May the nose of that person be covered in dust, may the nose of that person be covered in dust, may the nose of that person be covered in dust.” (i.e. he made Du’aa’ of misfortune thrice that he be disgraced and lowly). It was asked, “O Rasul of Allaah, who is that person? (for whom

this Du'aa' of misfortune was made)? He said, "He who finds his parents or one of them in old age and then does not enter Jannah." (i.e. he whose parents or one of them are old in age and he does not serve them and please them, he is wretched to the highest degree because serving ones aged parents earns great reward and is a cause of entry into Jannah)." *[Muslim]*

Good relations with ones non Muslim parents

981. Hadhrat Asma bint Abu Bakr radhiyallaahu anha narrates that my mother came to Madinah (from Makkah) in the state of polytheism when it was the era of the peace treaty. Subsequently, I said, "O Rasul of Allaah, my mother has come to me and she is free of Islaam, shall I treat her well?" He said, "Yes, treat her well." *[Bukhari, Muslim]*

mmm

Considering non Muslim relatives

982. Hadhrat Amr bin 'Aas narrates that he heard Rasulullaah saying, "The children of Abu...are not my friends, my friends are Allaah and the pious believers. However, I am close to those whom I moisten with moist things." (i.e. I treat them well) *[Bukhari, Muslim]*

mmm

Three impermissible and three disliked actions

983. Hadhrat Mughirah narrates that Rasulullaah said, "Allaah has made these things impermissible upon

you; disobedience to your mothers and thereby hurting their hearts, burying daughters alive, miserliness and begging. These things are disliked for you; useless talk, asking many questions (in order to investigate people) and destroying wealth (i.e. extravagant spending).”

[Bukhari, Muslim]

mmm

Swearing ones parents

984. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “Swearing your parents is from the major sins.” The companions (heard this) and said, “O Rasul of Allaah, can a person swear his own parents?” he said, “Yes, a person swears the father of someone, so he swears his father and a person swears the mother of someone so he swears his mother.” *[Bukhari]*

mmm

Having good relations with the friends of one’s parents

985. Hadhrat Ibn Umar narrates that Rasulullaah said, “From among the greatest good deeds is that after the demise of a person’s parents, he treats their friends well in their absence.” *[Muslim]*

mmm

The benefits of having good relations with ones relatives

986. Hadhrat Anas narrates that Rasulullaah said, “He who desires wide expanse in his sustenance and desires that his death be delayed (i.e. his lifespan be long) he should treat his family well and do good to them.”

[Bukhari, Muslim]

mmm

The virtue of mending ties and the evil of breaking ties

987. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Allaah created creation (in the Aalam e Mithaal). When Allaah completed, family relations stood up and held onto the Rabb. The Rabb said, “What is the matter?” Family relations said, “This is the place where protection from cutting off relations is sought.” Allaah said, “Does it not please you that whoever joins you (i.e. fulfils your rights) I shall join him (to My mercy) and he who cuts you off, I shall cut him off from My Mercy?” Family relations said, “Rabb, indeed I am happy with this.” The Rabb said, “Well, this promise is established for you.” *[Bukhari, Muslim]*

mmm

988. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Rahm (the word) comes from (the word) Rahmaan.

Subsequently, Allaah said to Rahm (i.e. family relations), "He who joins you (i.e. fulfils your rights) I shall join him (to My Mercy) and he who breaks you (i.e. does not fulfil your rights) I shall break him (i.e. I shall deprive such a person of My Mercy)." *[Bukhari]*

mmm

989. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, "Mercy (relations) is suspended from the Arsh and says, 'He who joins me, Allaah will join him to His Mercy and he who breaks me, Allaah will separate him from His Mercy." *[Bukhari, Muslim]*

990. Hadhrat Jubayr bin Mut'im narrates that Rasulullaah said, **"He who cuts off relations will not enter Jannah."** *[Bukhari, Muslim]*

mmm

Who is the one who mends relations totally?

991. Hadhrat Ibn Umar narrates that Rasulullaah said, "The person who mends relations totally is not he who recompenses (i.e. he does good to the one who did good to him), in fact, the one who mends relations totally is he when relations are cut off from him, he mends them.," *[Bukhari]*

mmm

The benefit of mending relations totally

992. Hadhrat Abu Hurayrah narrates that a person said (to Rasulullaah), "O Rasul of Allaah, I have a few relatives with whom I mend relations and they cut off relations with me. I treat them well and they treat me badly. I overlook their faults and their act ignorantly to me (i.e. they speak ill to me and are displeased, hearing this) he said, "If you are as you say, then it is as though you are placing hot ashes in their faces. (i.e. through your treatment you are disgracing them) and there is a continuous helper to you from Allaah that pushes their harm and trouble back as long as they are in that condition." *[Muslim]*

mmm

The benefits of Du'aa' and good relations and the evil of sins

993. Hadhrat Thaubaan narrates that Rasulullaah said, **"Nothing changes the predestination of Allaah but Du'aa' and nothing lengthens ones age except treating ones parents well and a person is deprived of sustenance on account of the sins he commits."** *[Ibn Maajah]*

mmm

The virtue of having good relations with ones parents

994. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “I went to Jannah and heard the sound of the recitation of the Qur’aan there. I asked (the angels), “Who is this person?” (who is engaged in reciting the Qur’aan). The angels said, “It is Haaritha bin Nu’maan.” (He then explained the cause of this that) this is the virtue and reward of treating ones parents well, this is the virtue and reward of treating ones parents well. And Haaritha bin Nu’maan was the one who treated his mother the best.” [Baghawi, Bayhaqi] in one narration it is mentioned that Rasulullaah said, “I slept and saw myself in Jannah...”

mmm

995. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, **“The pleasure of the Rabb lies in the pleasure of one’s parents and the displeasure of the Rabb lies in the displeasure of one’s parents.”** *[Tirmidhi]*

mmm

The father is the best door to Jannah

996. Hadhrat Abu Darda narrates that a person came to him and said, “I have a wife and my mother (or father) commands that I divorce her. Hadhrat Abu Darda said to him that he heard Rasulullaah saying that the father is the

best door to Jannah, so if you want, protect this door or destroy it." *[Tirmidhi, Ibn Maajah]*

mmm

The Masnun method of having good relations

997. Hadhrat Bahz bin Hakeem narrates from his father and he from the grandfather of Bahz (Hadhrat Mu'awiyah bin Haydah) that he said that I mentioned, "O Rasul of Allaah, with whom should I deal well?" Rasulullaah said, "With your mother." I said, "Then with whom?" Rasulullaah said, "Then with whom?" "With your mother?" I then asked, "Then with whom?" Rasulullaah said, "With your mother." I then asked, "Then with whom?" Rasulullaah said, "Your father. And then with those who are close to you (after your parents), (like brothers and sisters) then those who are closest after them (like paternal and maternal uncles and in this sequence the children of one's maternal and paternal uncles etc.) *[Tirmidhi, Abu Dawud]*

The promise of Rahmaan with relations

998. Hadhrat Abdur Rahmaan bin Auf narrates, "I heard Rasulullaah saying that Allaah says, 'I am Allaah, I am Rahmaan (i.e. I have the quality of Rahmah), I created Rahm i.e. family relations and I took its name out of My name i.e. Rahmaan. Therefore, he who joins family relations (i.e. he fulfils the rights of family relations) I shall join him (with My mercy) and he who breaks Rahm (i.e. he does not fulfil the rights of family relations) I shall also separate him (from My mercy)." *[Abu Dawud]*

mmm

The consequence of breaking ties and oppression

999. Hadhrat Abdullaah bin Abi Aufah narrates that he heard Rasulullaah saying that **mercy does not descend upon that nation that breaks relations.**

[Bayhaqi]

mmm

1000. Hadhrat Abu Bakra narrates that Rasulullaah said, "Besides the sins of oppression, overstepping the limits and breaking ties, there is no sin the doer of which Allaah punishes quickly in this world and keeps punishment for him in the Aakhirat."

[Tirmidhi, Abu Dawud]

mmm

Three people will not enter Jannah

1001. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, **"The one who does good to another and keeps a favour upon him will not enter Jannah nor he who is disobedient to his parents, nor the drunkard (who dies without repenting)."** *[Nasa'i, Daarimi]*

mmm

The benefits of mending ties

1002. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “You should learn those family relations through which you will be able to have good relations with your family because dealing well with family relatives is a cause of love and affection, a means of a lot of wealth and blessings and it gives chance for one’s life to be lengthened.” *[Tirmidhi]*

mmm

1003. Hadhrat Ibn Umar narrates that a person came to Rasulullaah and said, “O Rasul of Allaah, a great sin happened from me, what is the method of repentence for me?” Rasulullaah said, “Do you have a mother?” he said, “No.” Rasulullaah said, “Do you have a maternal aunt?” He said, “Yes.” Rasulullaah said, “Treat her well.”

[Tirmidhi]

mmm

The method of having good relations with ones deceased parents

1004. Hadhrat Abu Usayd Saa’idi narrates that one day we were sitting with Rasulullaah when suddenly a person of Banu Salimah came to him and said, “O Rasul of Allaah, is there any share for me in dealing well with my parents that I can fulfil after their demise? (i.e. I used to deal well with my parents during their life. Now they have passed away, so now after their demise is there any way that I can deal well

with them)?" Rasulullaah said, "Yes, make Du'aa' for them (Janaazah Salaah is part of this), seeking forgiveness for them, fulfilling their bequest after their demise and joining those relations which are joined solely for the sake of one's parents (i.e. deal well with the relations of one's parents) and honouring the friends of one's parents."

[Abu Dawud, Ibn Maajah]

mmm

The treatment to ones wet nurse shown by Rasulullaah

1005. Hadhrat Abu Tufayl narrates that he saw Rasulullaah in the place called Ji'irraanah distributing meat when suddenly a woman came. When she reached Rasulullaah , **he spread his shawl for her and she sat on it.** I asked (looking at this good treatment of her being done by Rasulullaah), "Who is this woman?" he said, **"It is the wet nurse of Rasulullaah .**" *[Abu Dawud]*

mmm

The exemplary lesson of the people of the cave

1006. Hadhrat Ibn Umar narrates that Rasulullaah said, "(Once) three people were going together when (on the way) heavy rain caught them. They (in order to be saved from the rain) went into a cave. In this time, a boulder from the mountain fell into the mouth of the cave and prevented the path of the three. The three of them spoke amongst themselves (when in this case they were very worried and

they saw no way of coming out) that now look at your actions which you did solely for the pleasure and happiness of Allaah and using these actions as a means ask Allaah. Probably Allaah will open a way of salvation for us. Subsequently, one of them said, "O Allaah, (you know very well that) my parents were very old and I had a few small children and I used to herd goats so that (by means of the milk) I could arrange (to fill the bellies of my parents and children). Subsequently, when I would return in the evening to my household and milked the goats, I would begin with my parents and would give them milk before my children. One day it so happened that the trees (for grazing) took me very far (i.e. herding the goats I went off very far) until it was evening and I could not come home. When night fell I reached home and found my parents sleeping. Then according to my habitual practice, I milked and took the utensil filled with milk to my parents and stood at the head side because I did not like to wake them and I could not tolerate to give my children milk to drink before them when my children were screaming at my feet. This remained mine and their condition until morning (i.e. the entire night passed in this condition that I stood with the milk at the head side of my parents and they slept and my children were screaming). So, O Allaah, if You know that I did this solely seeking Your pleasure and happiness then (giving this action as a means, we ask You that) You open this boulder enough so that we could see the sky." Subsequently, Allaah (accepted his Du'aa') and moved the stone so much that they could see the sky.

The second person said in a similar way, "O Allaah, my uncle had a daughter. I wanted her so much just as any man would want a woman. When I made it apparent to have

relations with her she rejected until I give her 100 Dinars. Then (I made effort and collected 100 Dinars and) took those Dinars and went to her. When I sat between her legs in order to have relations with her she said, “O servant of Allaah, fear Allaah and refrain from breaking my seal of trust (i.e. she implored me telling me to fear Allaah and not to break her honour and do not break my virginity which is the trust of someone).” (The moment I heard this) I stood up from her. So, O Allaah, if You know that this action of mine was solely done seeking Your pleasure and happiness, then (giving this action as a means I ask You) to move this boulder and open the way for us.” Subsequently, Allaah (accepted the Du’aa’ of this person) and moved the boulder a little more.

Then the third person made Du’aa’ in a similar way, “O Allaah, I kept a worker in lieu of a Faraq of rice. When he completed his work, then he requested that give my wage. I presented his wage to him. However, out of independence he left it and went away. I then planted that rice until through that rice I collected oxen and their shepherds, then (after some time) that worker came to me and said, “Fear Allaah, do not oppress me and give me my right.” I said, “Go to those oxen and their shepherds (take them, they are all your right). He said (hearing me, in astonishment he looked), “Fear Allaah and do not joke with me.” I said, “(Do not take what I say to be a lie), I am not joking with you. Go and take those oxen and their shepherds.” After this he took all of them and went away. So, O Allaah, if You know that this action of mine was done solely seeking Your pleasure and happiness, then (giving this action as a means I ask You that) You move this boulder whatever is left.”

Subsequently, Allaah opened the rest of the mouth of the cave (and also accepted the Du'aa' of this person)." *[Bukhari, Muslim]*

mmm

Jannah lies beneath the feet of the mother

1007. Hadhrat Mu'awiyah bin Jahimah narrates that (one day) Hadhrat Jahimah went to Rasulullaah and said, "O Rasul of Allaah, I want to go in Jihaad and I have come to consult with you regarding it." Rasulullaah said, "Is your mother alive?" he said, "Yes." Rasulullaah said, **"Then hold firm to your mother because Jannah lies under the feet of the mother."** *[Ahmad, Nasa'i, Bayhaqi]*

mmm

Emphasis upon obedience to ones father

1008. Hadhrat Ibn Umar narrates that I married a woman whom I loved but (my father) Hadhrat Umar did not like her. Subsequently, he said to me (one day), "Divorce this woman." I rejected so Hadhrat Umar went to Rasulullaah and mentioned this. Then Rasulullaah said to me, "Divorce this woman." *[Tirmidhi, Abu Dawud]*

mmm

What are the rights of the parents upon the children?

1009. Hadhrat Abu Umamah narrates that a person said, **"O Rasul of Allaah, what are the rights of the parents upon the children?" Rasulullaah said, "They are your Jannah as well as your hell."** *[Ibn Maajah]*

mmm

The method of pleasing ones parents after they pass away

1010. Hadhrat Anas narrates that Rasulullaah said, "When the parents of a person pass away or one of them pass away and he was disobedient to them, then (after the demise) he continuously makes Du'aa' and seeks forgiveness for them until Allaah writes him to be one who dealt well with his parents." *[Bayhaqi]*

mmm

The virtue of fulfilling the rights of ones parents

1011. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "He who is in the morning in the condition that he is obedient to his parents (i.e. he fulfilled the rights of his parents and obeyed the command of Allaah) then he finds the morning in the condition that two doors of Jannah are open for him and if any of his parents are alive, (and he obeyed them) then one door is open and he who is in the morning in the condition such that he disobeys Allaah regarding the

rights of his parents (i.e. he fell short in fulfilling the rights of his parents and disobeyed the command of Allaah), then he is in the morning such that two doors of Jahanam-hell are open for him and if one of his parents is alive (and he disobeyed them) then one door is open." (Hearing this) a person said, "Even if his parents oppress him?" He said, "Yes, even if his parents oppress him, even if his parents oppress him, even if his parents oppress him." *[Bayhaqi]*

mmm

The reward for looking at ones parents with love

1012. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "He who deals well with his parents, when he looks at his parents with the eyes of love, Allaah writes the reward of an accepted Hajj in lieu of every gaze." The companions said, "O Rasul of Allaah, even if he looks 100 times at them during the day?" Rasulullaah said, "Yes, Allaah is very Great and very Pure (i.e. in your view, that in lieu of every gaze, why is the reward of an accepted Hajj written, then this reward is not farfetched looking at the grandeur of Allaah and His wide mercy, if He wants, He can give even greater reward)." *[Bayhaqi]*

mmm

The retribution for disobedience to ones parents

1013. Hadhrat Abu Bakra narrates that Rasulullaah said, "(Besides polytheism) all sins are such that Allaah will forgive how much He wants except He does not forgive

disobedience to parents, **in fact, Allaah punishes those who are disobedient to their parents before their death.”** *[Bayhaqi]*

mmm

The rights of the elder brother

1014. Hadhrat Sa’eed bin Aas narrates that Rasulullaah said, **“The right of the elder brother upon the smaller brother is like the right of the father upon the son.”** *[Bayhaqi]*

mmm

Having mercy and affection upon the creation of Allaah

The evil consequence of not showing mercy to the creation of Allaah

1015. Hadhrat Jareer bin Abdullaah narrates that Rasulullaah said, **"Allaah does not have mercy on the one who does not have mercy upon people."**

[Bukhari, Muslim]

mmm

Affection for children

1016. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) a Bedouin came to Rasulullaah and (he saw that the companions kiss their children and show love to them), he said, "What, do you kiss your children?" we do not kiss our children." (Hearing this), Rasulullaah said, "What, do I

have the ability to stop the mercy and affection that has been taken out of your heart?” (i.e. I cannot stop the mercy and affection that Allaah has removed from your heart).

[Bukhari, Muslim]

mmm

The virtue of being good with daughters

1017. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) a woman came to me. She had two children with her and was asking me for something. However, I did not have anything except a date. Subsequently, I gave her that date. She divided the date between her two children and did not eat anything herself. She then got up and went away. In this time Rasulullaah came home. I related the incident of this woman to him so he said, **“He who is tested by means of these children and he treats them well, then these children will be a veil from the fire for him.”**

[Bukhari, Muslim]

mmm

1018. Hadhrat Anas narrates that Rasulullaah said, “He who nurtures two daughters until they are mature (or she gets married and goes to her husband) then on the Day of Qiyaamat he and I will be like this.” Saying this he joined his fingers. *[Muslim]*

mmm

The reward for looking after a widow and poor person

1019. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “He who looks after widows and the destitute, his example is like the person who strives in the path of Allaah (i.e. he who looks after the widows and destitute and fulfils their needs and treats them well, his reward is equal to the reward of the one who wages Jihaad in the path of Allaah and the one who goes for Hajj).” And I think that he also said, “The one who looks after the widow and destitute is similar to the one who stays awake at night in Salaah and worship and he does not display laziness in staying awake at night, he does not tolerate any difficulty and similar to the person who fasts who never makes Iftaar.”

[Bukhari, Muslim]

mmm

The reward for looking after an orphan

1020. Hadhrat Sahl bin Sa’d narrates that Rasulullaah said, “Myself and the one who nurtures an orphan, whether the orphan is his or anyone else’s, will be in Jannah like this.” Saying this, Rasulullaah indicated with his index and middle finger and kept a small space between them. *[Bukhari]*

mmm

The importance of helping one another and mutual relations

1021. Hadhrat Nu'man bin Bashir narrates that Rasulullaah said, "You should deal mercifully with the Muslims, keep affection and love amongst yourselves and adopt beneficence and help each other, you will find in this like the condition of the body that when a limb of the body pains, then the rest of the limbs call on each other due to the difficulty of this limb and the entire body participates in staying awake and fever." *[Bukhari, Muslim]*

mmm

1022. Hadhrat Nu'man bin Bashir narrates that Rasulullaah said, "All the Muslims are like a single body. If the eye pains then the entire body is restles and if the head pains, then the entire body feels the difficulty. (Similarly, the difficulty of one Muslim should be felt by all)." *[Muslim]*

mmm

1023. Hadhrat Abu Musa narrates from Rasulullaah that he said, **"A Muslim is like a building for another Muslim (i.e. all the Muslims are like a building) one part of it strengthens the other." Saying this he placed the fingers of one hand into the fingers of the other hand.** *[Bukhari, Muslim]*

mmm

Emphasis upon intercession

1024. Hadhrat Abu Musa narrates from Rasulullaah that when a person in need or someone asking came to him then (the companions) would say (to me) that intercede for that person so that we can get the reward of intercession and execute the command of Allaah that comes on the tongue of His Rasul. *[Bukhari, Muslim]*

mmm

The method of aiding the oppressed

1025. Hadhrat Anas narrates that Rasulullaah said, "Help your Muslim brother whether he is the oppressor or the oppressed." A companion said (upon hearing this), "O Rasul of Allaah, I have to help a Muslim that is oppressed (and I know that how he should be helped) but how can I help the Muslim that is oppressing? Rasulullaah said, **"Stop him from oppression and this (i.e. stopping him from oppression) is helping him."**

[Bukhari, Muslim]

mmm

The rights of Muslim brothers

1026. Hadhrat Ibn Umar narrates that Rasulullaah said, "A Muslim is a religious brother unto another Muslim, he does not oppress him, **nor does he hand him over to the enemy (but he helps him against the enemy)** and (remember) he who strives to fulfil the need of his Muslim brother, Allaah fulfils his need. Moreover, he who removes

the difficulty and worry of a Muslim (whether that difficulty and grief is a lot or little) Allaah will grant him salvation from the great difficulties of the Day of Qiyaamat and he who hides the fault of his Muslim brother, Allaah will hide his fault on the Day of Qiyaamat."

[Bukhari, Muslim]

mmm

1027. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "A Muslim is a religious brother to another Muslim. (Therefore), a Muslim should not oppress another Muslim and he should not leave out helping and aiding him and he should not take him to be lowly." Then Rasulullaah indicated thrice towards his chest and said, "Abstinence is here." He also said, "It is sufficient for the evil of man that he takes his Muslim brother to be lowly and despised and (remember) everything of a Muslim is forbidden upon a Muslim, i.e. his blood, his wealth and his respect and honour." *[Muslim]*

mmm

Three types of dwellers of Jannah and five types of dwellers of Jahannam

1028. Hadhrat Iyaadh bin Himaar narrates that Rasulullaah said, "There are three types of dwellers of Jannah; one is the ruler who is just and equitable and does good to people and he has been granted the ability to do good and pious actions. The second is the one who is beneficent (upon young and old) and he is soft hearted towards his relatives and Muslims. The third is the one who stays away

from (impermissible things) he abstains (from stretching his hands before others) and he is a family person (i.e. although he is needy, he stays away from impermissible and does not stretch his hands before anyone but Allaah).

And the dwellers of Jahannam are of five types; one is the weak person who does not have the courage to stay away from sins and he follows you, he does not seek a wife (so that he can fulfil his desires in a permissible way), he does not have concern for earning (but he lives on the hand outs of others and does wrong actions), the second is the one who misappropriates and is irreligious who seeks hidden things and misappropriates in them, even if the thing he covets is small, the third is the person who remains in the worry of deceiving you regarding you home and wealth and (regarding the fourth person, the narrator did not remember that how he mentioned it. Therefore the narrator says that) Rasulullaah mentioned miserliness or lies and the fifth is a person with evil character and is lewd in speech." [Muslim

Who is a complete Mu'min?

1029. Hadhrat Anas narrates that Rasulullaah said, **"By the Being in Whose control my life is, a person can never be a complete believer until he desires for his brother what he desires."** *[Bukhari, Muslim]*

mmm

The one who causes difficulty to his neighbours is not a complete Mu'min

1030. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **"By Allaah, he is not a (complete) believer,** By

Allaah, he is not a (complete) believer, By Allaah, he is not a (complete) believer." (When he repeated this and he did not clarify then) the companions asked, "O Rasul of Allaah, who is that person?" Rasulullaah said, **"He whose neighbours are not safe from his evil."**

[Bukhari, Muslim]

mmm

The evil consequence of causing harm to ones neighbours

1031. Hadhrat Anas narrates that Rasulullaah said, **"He cannot enter Jannah (with the saved ones), he whose neighbours are not safe from his evil."** *[Muslim]*

mmm

Emphasis to fulfil the rights of neighbours

1032. Hadhrat Ayesha radhiyallaahu anha and Hadhrat Ibn Umar narrate from Rasulullaah that he said, "Hadhrat Jibreel always emphasized upon me regarding the rights of neighbours to the extent that I thought that soon Hadhrat Jibreel will stipulate (through the command of Allaah) that the neighbour be made an inheritor." *[Bukhari, Muslim]*

mmm

The reason for prohibition of whispering

1033. Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah said, "When three people gather, then two of them should not converse such that the third one cannot hear until they do not join many people and this prohibition is because the two people speaking on their own is a cause of grief to the third person." *[Bukhari, Muslim]*

mmm

Deen is well wishing

1034. Hadhrat Tameem Daari narrates that Rasulullaah said, **"Deen is well wishing."** He said this thrice. We (the companions) asked, "With whom (is Deen well wishing)?" Rasulullaah said, "With Allaah, with the Book of Allaah, with the Rasul of Allaah, with the leaders of the Muslims (i.e. the leaders of the Islaamic government and the scholars) and with all Muslims (Deen is well wishing, i.e. Deen is to fulfil the rights of Allaah, the rights of the book of Allaah, the rights of the Rasul of Allaah, the rights of the leaders of the Muslims and the rights of all Muslims.)

[Muslim]

mmm

Well wishing for every Muslim

1035. Hadhrat Jareer bin Abdullaah narrates that I pledged allegiance to Rasulullaah upon this that I shall perform Salaah punctually, I shall give Zakaat and I shall be a well wisher for every Muslim." *[Bukhari, Muslim]*

Who is wretched?

1036. Hadhrat Abu Hurayrah narrates that he heard Abul Qaasim who is truthful and about whom Allaah has given news of him being truthful saying, **"Mercy and**

beneficence is not removed from the heart of anyone but a wretched person.” *[Ahmad, Tirmidhi]*

The virtue of showing mercy to the creation of Allaah

1037. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, “The one who is merciful and beneficent upon creation, the mercy of Rahmaan descends upon him. **Therefore, have mercy upon those on earth, those in the heavens will have mercy upon you.”**

[Abu Dawud, Tirmidhi]

mmm

Warning for not showing affection to the young and honouring the elders

1038. Hadhrat Ibn Abbaas narrates that Rasulullaah said, **“He is not of our followers who does not have mercy upon our young, does not honour our elderly, does not command the good and forbid the evil.”**

[Tirmidhi]

The result of honouring the elderly

1039. Hadhrat Anas narrates that Rasulullaah said, “Whichever young person honours a person on account of his old age, Allaah will appoint a person in his old age who will honour him and serve him.” *[Tirmidhi]*

mmm

Emphasis upon honouring three people

1040. Hadhrat Abu Musa narrates that Rasulullaah said, “It is from honouring Allaah to respect an old Muslim and to honour such a bearer of the Qur’aan that does not exaggerate in the noble Qur’aan (in its recitation and exegesis and practice), nor is he deficient in the same and honouring a just king (i.e. honouring him is in reality honouring Allaah).” *[Abu Dawud, Bayhaqi]*

mmm

The best house and the worst house

1041. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “From the houses of the Muslims, the best house is the one in which there is an orphan and he is treated well and the worst house from the houses of the Muslims is the one in which there is an orphan and he is ill treated.” *[Ibn Maajah]*

mmm

The reward for being good to orphans

1042. Hadhrat Abu Umamah narrates that Rasulullaah said, “He who passes his hand over the head of an orphan (boy or girl) solely for the pleasure of Allaah (out of love and affection), in lieu of every hair over which his hand passes, good deeds are written for him. Also, he who treats the orphan in his care well, that person and I will be like this in Jannah.” Saying this Rasulullaah joined his two fingers (i.e.

his index finger and middle finger he joined and showed that just as these two fingers are close to each other, similarly, that person and I will be close in Jannah.)

[Ahmad, Tirmidhi]

mmm

A deed that makes Jannah compulsory

1043. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "He who lets an orphan join in his food and drink, indeed Allaah makes Jannah compulsory for him. However, if he does something that is not worthy of forgiving (then Jannah does not become compulsory for him). And he who nurtures 3 daughters or 3 sisters, then he brings them up well and is affectionate towards them until Allaah makes them independent (i.e. until they grow old and are married) Allaah also makes Jannah compulsory for him." Hearing this, a companion said, "Will this reward also be for the one who brings up two daughters or two sisters?" Rasulullaah said, "Yes, for two, a person will get this reward." (The narrator says) if the companions enquired about one daughter or one sister, then too he would have given the reply that yes, one will get this reward for one as well. Then Rasulullaah said, "The person from whom Allaah takes his two beloved things, for him Jannah becomes compulsory." It was asked, "O Rasul of Allaah, what is meant by two beloved things?" He said, "Both his eyes." *[Sharh us Sunnah]*

mmm

The virtues of teaching children manners

1044. Hadhrat Jaabir bin Samurah narrates that Rasulullaah said, **“By Allaah, teaching ones child one aspect of respect is better than giving a Saa’ of grain in charity.”** *[Tirmidhi]*

mmm

1045. Hadhrat Ayyub bin Musa narrates from his father and he narrates from the grandfather of Ayyub (Hadhrat Amr bin Sa’eed) that Rasulullaah said, **“A father does not give a better gift to his child than good manners.”**

[Tirmidhi, Bayhaqi]

mmm

The reward for sacrificing ones life and wealth upon ones children

1046. Hadhrat Auf bin Maalik Ashja’i narrates that Rasulullaah said, “The woman whose cheeks have become black (on account of bringing her children up and looking after them) will be like this on the day of Qiyaamat.” The narrator of this hadith, Yazid bin Zuray’ indicated with his index finger and middle finger after saying this (that just as these two fingers are so close, similarly, on the Day of Qiyaamat, Rasulullaah and that widowed woman will be so close) and (he explained regarding the meaning of a woman with black cheeks is that) the woman who was widowed due to the demise of her husband or being divorced and despite being beautiful and being noble, only for the sake of bringing her orphaned children up, she stayed away from a second marriage until those children separated (i.e. they did not need

their mother on account of maturing) or they pass away." *[Abu Dawud]*

mmm

The reward for being good to ones sister and daughter

1047. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "He who has a sister or daughter and does not bury them alive (as was the custom of the era of ignorance that the moment a girl was born, she was buried alive out of fear of poverty or ridicule), nor does he look at them with disgrace and he does not give preference to his sons over them in giving, then Allaah will enter him into Jannah (with those ahead and the pious)." *[Abu Dawud]*

mmm

The virtue of helping the Muslim about whom backbiting is done and the consequence of not helping him

1048. Hadhrat Anas narrates that Rasulullaah said, "Whichever person before whom the backbiting of a Muslim brother is done and he helps his Muslim brother, on condition that he has the ability to help, then Allaah will help him in this world and in the Aakhirat. And despite having the ability to help him, he does not help, then Allaah will take him to task in this world and in the Aakhirat."

[Sharh us Sunnah]

mmm

1049. Hadhrat Asma bint yazid radhiyallaahu anha narrates that Rasulullaah said, “He who refrained from eating the flesh of his Muslim brother in his absence (i.e. a person was speaking ill and backbiting of a Muslim in front of him, and he stopped this action), then it is a right upon Allaah to free him from the fire of Jahanam-hell.” *[Bayhaqi]*

mmm

1050. Hadhrat Abu Darda narrates that he heard Rasulullaah saying that whichever Muslim stops the honour of his brother, i.e. backbiting about him, then it is compulsory upon Allaah to save him from Jahanam-hell fire on the day of Qiyaamat. Then Rasulullaah recited this verse (in order to prove ‘it is compulsory upon Allaah’), ‘And it is a right upon Us to help the believers.’ *[Sharh us Sunnah]*

mmm

1051. Hadhrat Jaabir narrates that Rasulullaah said, “Whichever Muslim who does not help another Muslim where he is dishonoured Allaah will not help him on such an occasion where he will hope for the Mercy of Allaah. And whichever Muslim helps another Muslim when he is being dishonoured, then Allaah will help him on such an occasion where he is in hope of the Mercy of Allaah.”

[Abu Dawud]

mmm

The reward for hiding the faults of Muslims

1052. Hadhrat Uqbah bin Aamir narrates that Rasulullaah said, “He who sees a fault in any Muslim, then he hides it, then his status is equal to the one who saved a girl that was buried alive.” *[Ahmad, Tirmidhi]*

mmm

A Muslim is a mirror for another Muslim

1053. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“Each of you is a mirror for his brother.** Therefore, if you bad in him, then remove this bad from him (i.e. whichever Muslim you see bad in, make every effort to show him the straight path).” *[Tirmidhi]* another narration of Tirmidhi and one narration of Abu Dawud states that a Muslim is a mirror to another Muslim and a Muslim is a brother to another Muslim who removes that which will cause harm to him away and in his absence he protects him (his rights and belongings)

Note:

The meaning of this Hadith is that just as a mirror shows only the faults of the person looking, it does not let others see, similarly, a Muslim informs another Muslim in solitude with the desire of counsel of his faults and in his absence he does not backbite about him.

mmm

The result of stopping backbiting and the evil end of accusing

1054. Hadhrat Mu'aadh bin Anas narrates that Rasulullaah said, "He who saves the honour of a Muslim from the evil of a hypocrite Allaah will send an angel for him that will save his flesh from the fire of Jahanam-hell on the Day of Qiyaamat. And he who accuses a Muslim – the objective of which is to pick fault with the being of a Muslim (and to cause him harm), then Allaah will stop him on the bridge of Jahanam-hell until he comes out of the calamity of the one who levelled the accusation." *[Abu Dawud]*

mmm

The best friend and best neighbour

1055. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "According to Allaah (in terms of reward and virtue) the best among friends is the one who is the best (advisor) unto his friends and according to Allaah, **the best neighbour among neighbours is the one who is the best in counsel to his neighbours."** *[Tirmidhi, Daarimi]*

mmm

Recognition of being good and bad

1056. Hadhrat Ibn Mas'ood narrates that a person said to Rasulullaah , "O Rasul of Allaah, in what way can I come to know if I am good or bad?" Rasulullaah said, "When you hear your neighbours saying that you did good, then undoubtedly you are good and when you hear your

neighbours saying that you have done evil, then definitely you are evil (i.e. if your neighbour says that you are good then you are good and if your neighbour says that you are bad then you are bad).” *[Ibn Maajah]*

mmm

Considering the different levels of people

1057. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, **“Keep people according to their status.”** (i.e. treat people in such a way considering their status). *[Abu Dawud]*

mmm

Emphasis upon having good relations with ones neighbours

1058. Hadhrat Abdur Rahman bin Abi Quraad narrates that one day Rasulullaah made wudhu so the Sahabah rubbed the water of wudhu on their bodies. (Looking at this) Rasulullaah said, “What is the cause behind what you are doing?” they said, “It is on account of the love of Allaah and His Rasul.” Rasulullaah said, “He who likes to love Allaah and His Rasul or Allaah and His Rasul love him, then when he speaks he should speak the truth. When a trust is kept by him, he should fulfil it and treat his neighbours well.” *[Bayhaqi]*

mmm

1059. Hadhrat Ibn Abbaas narrates that he heard Rasulullaah saying, “He is not a (complete) believer who eats to his fill and his neighbour goes hungry.” *[Bayhaqi]*

mmm

1060. Hadhrat Abu Hurayrah narrates that (one day in the gathering of Rasulullaah) a person said, “O Rasul of Allaah, there is a big hue about the Salaah, fasting and charity of a woman (i.e. people are saying that a particular woman does a lot of worship and gives a lot of charity), but she gives difficulty to her neighbour. (Hearing this) Rasulullaah said, “She will go to Jahanam-hell.” A person said, “O Rasul of Allaah, it is said regarding a woman that

she keeps very few optional fasts, gives very little charity and performs very little Salaah and her charity is not more than a few pieces of cheese but she does not give trouble to her neighbours by means of her tongue.” Rasulullaah said, “That woman will go to Jannah.”

[Ahmad, Tirmidhi]

mmm

The best person and the worst person

1061. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah stood before a few companions who were seated and said, “Shall I separate the best among you from the worst among you explaining them? (i.e. shall I tell you who is the best among you and the who is the worst among you?)” Hadhrat Abu Hurayrah says, “(The companions heard this) and remained silent. When Rasulullaah repeated this thrice then a companion said, “Yes, O Rasul of Allaah, explain to us separating the best of us from the worst of us.” Rasulullaah said, “The best among you is he about whom people have hope of goodness and being protected from his evil and the worst person among you is he about whom people do not have hope of goodness, nor are they protected from his evil.” *[Tirmidhi, Bayhaqi]*

mmm

Who is the friend of Allaah?

1062. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "Allaah has distributed your character among you in this way just as He has distributed your provision amongst you and there is no doubt that Allaah gives the world to the one whom He takes as a friend and He also gives it to one whom He does not take as a friend but He only gives Deen (the treasure of good character) to the one whom He takes as a friend. Therefore, he whom Allaah has blessed with the treasure of Deen, he is the friend of Allaah. By the Being in Whose control my life is, a person cannot be a complete believer until his heart and tongue is not a Muslim and a person cannot be a complete Mu'min until his neighbours are not safe from his evil." *[Ahmad, Bayhaqi]*

mmm

Who is a good Mu'min?

1063. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "A Mu'min is a place of love and affection and there is no goodness in the one who is not affectionate and affection is not shown to him (i.e. he who does not show love and affection to people, nor do people show affection to him is not a good person)." *[Ahmad, Bayhaqi]*

mmm

The reward for fulfilling the needs of a Muslim

1064. Hadhrat Anas narrates that Rasulullaah □ said, “The person of my Ummah who fulfils the need of a person (of this world or religious) and his objective is to please the needy, then he has pleased me and he who has pleased me has pleased Allaah and **he who has pleased Allaah, Allaah will enter him into Jannah.”** *[Bayhaqi]*

mmm

The reward for helping one in worry

1065. Hadhrat Anas narrates that Rasulullaah □ said, “He who helps a person in need, Allaah writes 73 bounties for him. One bounty of these is sufficient to correct his affairs (of this world and the Aakhirah) and the rest (72) bounties will be a means of raising his status on the Day of Qiyaamat.” *[Bayhaqi]*

mmm

The creation is the tribe of Allaah

1066. Hadhrat Anas and Hadhrat Abdullaah bin Mas’ood both narrate that Rasulullaah □ said, “The creation is the tribe of Allaah. Therefore, the best among creation according to Allaah is the one who deals well with the tribe of Allaah.” *[Bayhaqi]*

mmm

The importance of the rights of neighbours

1067. Hadhrat Uqbah bin Aamir narrates that Rasulullaah said, **“On the day of Qiyaamat, the first two people that will argue will be two neighbours.”**

[Ahmad]

mmm

The treatment for hard heartedness

1068. Hadhrat Abu Hurayrah narrates that (one day) a person complained of hard heartedness to Rasulullaah (and asked about the treatment) so he said, “Pass your hands over the head of an orphan and feed the destitute.” *[Ahmad]*

mmm

The virtue of spending upon ones widowed daughter

1069. Hadhrat Suraqah bin Maalik narrates that Rasulullaah said, “Shall I not tell you the best charity?” (then he explained that the best charity) is to treat ones daughter well who was returned to one and besides you there is none to earn (i.e. due to divorce or her husband passing away your daughter comes home and there is no support for her but you, the best charity is to treat her well and spending on her).” *[Ibn Maajah]*

mmm

Loving for the sake of Allaah and loving Allaah

Section One

The secret of mutual love and hatred

1070. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “The souls (before entering the body) are like an army were gathered (in one place). (Then they were separated and placed into each body). Subsequently, (before entering the body) those souls that were affiliated to each other on account of similar qualities, they have love for each other (after going into the bodies, in this world as well) and those souls that differed with each other, they (in this world) also had differences.” (Therefore, the pious love the pious and the evil love the evil and the pious hate the evil and the evil hate the pious). *[Bukhari]*

mmm

The secret of being loved or hated

1071. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When Allaah loves a person, then He calls Jibreel and says, ‘I love a particular servant, you also love him.’

Rasulullaah ▯ said, ‘(Hearing this) Jibreel ▯ begins to love that person. Then through the command of Allaah, Jibreel ▯ makes this announcement in the heavens that Allaah ▯ loves a particular servant. Therefore, you also love him. Subsequently, the inhabitants of the heavens also begin to love him. Then acceptance for that person is placed in the world (i.e. love for him is placed in the hearts of those living in the world) and when Allaah ▯ has hatred for a person then He calls Jibreel ▯ and says, ‘I hate a particular person, you also hate him.’ Rasulullaah ▯ said, “(Hearing this) Jibreel ▯ begins to hate this person. Then he announces in the heavens that Allaah ▯ hates a particular person, therefore you also hate him. Subsequently, the inhabitants of the heavens also begin to hate him. Then enmity and hatred for him is placed in the world (due to which the people on earth also begin to hate him).” *[Muslim]*

mmm

The virtues of loving for the sake of Allaah

1072. Hadhrat Abu Hurayrah ▯ narrates that Rasulullaah ▯ said, “On the day of Qiyaamat, Allaah ▯ will say (in order to make the grandeur of some of His servants apparent before all people), “Where are those who had love for each other for the sake of My greatness and My honour? (or, where are those who had love for each other for the sake of My pleasure in order to attain reward?) Today I shall give them shade in My shade when today there is no shade besides Mine’s.” *[Muslim]*

mmm

1073. Hadhrat Abu Hurayrah narrates from Rasulullaah that a person went to meet his Muslim brother that lived in another locality. Allaah placed an angel on his way awaiting him (when the person reached the place, then) the angel asked, “Where do you intend going?” The person replied, “I am going to meet a Muslim brother of mine that lives in this locality.” The angel asked, “Did he do any favour to you for which you owe him a right, and due to attaining it you are going (i.e. the person whom you are going to, did he do a favour for you and in order to get the recompense you are going to him?). **The person said, “No, I only have a relationship with him for the sake of the pleasure of Allaah.” The angel said, “(Then listen), Allaah sent me to you so that I can give you the glad tidings that Allaah loves you just as you love this person and have a relationship with him solely for the sake of Allaah .”** *[Muslim]*

mmm

1074. Hadhrat Ibn Mas’ood narrates that (one day) a person came to Rasulullaah and said, “O Rasul of Allaah, what do you say regarding the person who has love and faith in a particular group (i.e. the scholars and pious), but he does not get the chance to be with them? (or he does not reach their knowledge and practice). Rasulullaah said, **“That person will be with whom he loves.”** (i.e. on the Day of Qiyaamat he will be resurrected along with those whom he loves). *[Bukhari, Muslim]*

mmm

1075. Hadhrat Anas narrates that (one day) a person asked, “O Rasul of Allaah, when will Qiyaamat come?” Rasulullaah said, “Regret be upon you, have you prepared anything for Qiyaamat?” the person said, “I have not prepared anything. However, I have love for Allaah and His Rasul.” **He said, (On the day of Qiyaamat) he will be with whom he loves.”** Hadhrat Anas says, ‘After Islaam, I have never seen the Muslims so happy as they were with this statement of Rasulullaah .’” *[Bukhari, Muslim]*

The example of a good and bad companion

1076. Hadhrat Abu Musa narrates that Rasulullaah said, “The example of good and bad company is like a musk carrier and one who blows into the furnace. The musk carrier will either give you musk for free or you will buy it from him or you will definitely get its scent and the one blowing into the furnace will either burn your clothes or you will get smoke.” *[Bukhari, Muslim]*

mmm

A servant worthy of emulation

1077. Hadhrat Mu'aadh bin Jabal narrates that he heard Rasulullaah saying, **"Allaah says, 'my love has become necessary for those who mix and love for My sake and they sit with each other for the sake of My pleasure. Also, they meet one another for the sake of My pleasure and they spend their wealth only for My pleasure."** *[Maalik]* in the narration of Tirmidhi it states that Rasulullaah said, "Allaah says, 'those who mix and have love for each other for the sake of my honour and grandeurfor them will be pulpits of light (in the Aakhirat) upon which the Ambiyaa' and martyrs will covet."

mmm

1078. Hadhrat Umar narrates that Rasulullaah said, "How many servants of Allaah are there who although not being Ambiyaa or martyrs, but on the day of Qiyaamat,

looking at the status and levels, the Ambiyaa and martyrs will covet it.” The companions said, “O Rasul of Allaah, tell us who are they?” Rasulullaah said, “They are those who love each other for the sake of the soul of Allaah (the Qur’aan) when there is no family relation between them, nor do they have any monetary transaction between them. By Allaah, (on the day of Qiyaaamat) their faces will be illuminated (or they will be embodiments of light) and they will be sitting on pulpits of light, they will not be fearful at that time when others will be in fear and they will not grieve when others will be grieving.” Rasulullaah then recited this verse, ‘Know well, there will no fear upon the friends of Allaah nor will they grieve.’” *[Abu Dawud, Baghawi, Bayhaqi]*

A firm branch of Imaan

1079. Hadhrat Ibn Abbaas narrates that Rasulullaah said to Hadhrat Abu Dhar, **“Abu Dhar, do you know which branch of Imaan is the most firm?” Hadhrat Abu Dhar said, “Allaah and His Rasul know best.” Rasulullaah said, “Mixing and having mutual love for the sake of the pleasure of Allaah and having friendship for the sake of the pleasure of Allaah and hating for the sake of the pleasure of Allaah.”** *[Bayhaqi]*

mmm

The virtue of visiting ones Muslim brother and visiting his grave after his death

1080. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When a Muslim goes to visit his Muslim brother or for the sake of meeting him he goes to him, then Allaah

says, '(In this world and in the Aakhirat) your life will be good and your walking is good and you have attained a grand place in Jannah.'" *[Tirmidhi]*

mmm

Inform your friend of your friendship

1081. Hadhrat Miqdaam bin Ma'dikarib narrates from Rasulullaah that he said, "When a person has friendship and love for his Muslim brother, he should inform him that he has love for him." *[Tirmidhi]*

mmm

1082. Hadhrat Anas narrates that (one day) a person passed before Rasulullaah when many people were sitting with him. One of them said, "I love him solely for the pleasure of Allaah." (Hearing this) Rasulullaah said, "Did you inform him that you love him?" he said, "No." Rasulullaah said, "Get up, and go him and inform him." Subsequently, that person got up (from the gathering), went to him and told him that I have love for you. That person said, (in Du'aa'), "May the Being for the sake of Whose pleasure you love me, love you." Hadhrat Anas says that the person returned so Rasulullaah asked, "What did the person say in reply?" he mentioned the reply that the person gave. Rasulullaah said, "You will be with the person whom you love (in the Aakhirat) and (upon this love) the reward that you hope for, you will definitely get." *[Bayhaqi]* in the narration of Tirmidhi the words are that the person will be

with the one he loves and the good deed he did, he will now definitely get the reward of it.

mmm

Only make pious Muslims your friend

1083. Hadhrat Abu Sa'eed narrates that he heard Rasulullaah saying, "Do not make anyone besides a Muslim your friend (or it means that do not befriend anyone but a pious Muslim, leaving out sinners and transgressors) so that none but the abstinent eats your food."

[Tirmidhi, Abu Dawud, Daarimi]

mmm

1084. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **"A person is upon the Deen-religion of his bosom friend** (i.e. when a person has a close friendship with someone, then generally he accepts and adopts his religion and ways and mannerisms). **Therefore, when any of you makes a person his friend he should see who he is befriending."** .

[Ahmad, Tirmidhi, Abu Dawud, Bayhaqi]

mmm

A means of making friendship strong

1085. Hadhrat Yazeed bin Na'amah narrates that Rasulullaah said, **"When a person establishes brotherhood with someone then he asks his name and his father's name and he should ask which tribe he is related to because this enquiry is a means to make the friendship and relationship very strong."** *[Tirmidhi]*

mmm

A beloved action in front of Allaah

1086. Hadhrat Abu Dhar narrates that (one day) Rasulullaah came out (of his home) and came to us and said, “Do you know what is a beloved action before Allaah?” a person said, “Salaah or Zakaat.” Someone said, “Jihaad.” (Hearing this) Rasulullaah said, **“According to Allaah, a very beloved action is to love someone for the pleasure of Allaah and hating someone for the pleasure of Allaah.”** *[Ahmad, Abu Dawud]*

mmm

The virtue of having mutual love and friendship for the sake of Allaah

1087. Hadhrat Abu Umamah narrates that Rasulullaah said, **“He who has made friendship solely for the pleasure of Allaah, in reality he has honoured Allaah.”** *[Ahmad]*

mmm

Who are the best people?

1088. Hadhrat Asamaa’ bint Yazeed radhiyallaahu anha narrates that she heard Rasulullaah saying, “Shall I not tell you who are the best people?” the companions said, “Yes, definitely tell us.” Rasulullaah said, **“The best among you are those when they are seen Allaah is remembered.”**

The fruit of having mutual love for the sake of Allaah

1089. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “If two people have love for each other for the sake of the pleasure of Allaah, whether one is in the east and the other is in the west, then undoubtedly on the Day of Qiyaamat Allaah will gather them and Allaah will say to the angels, “This is my servant who used to love for My sake.” *[Bayhaqi]*

mmm

What is the root of Deen?

1090. Hadhrat Abu Razeen narrates that Rasulullaah said, “Shall I not tell you the root of this matter, i.e. Deen, through which you will be able to attain the goodness of this world and the Aakhirat?” (He then said), “You should definitely sit in the gatherings of the people of Dhikr (so that you could also attain the fortune of the ability to remember Allaah) and when you are in solitude, then as much as possible keep your tongue moving in the remembrance of Allaah (i.e. remember Allaah when sitting with others and remember Allaah when in solitude). Also, love for the sake of the pleasure of Allaah and hate for the sake of the pleasure of Allaah.” (After this he also said), “Abu Razeen, do you know that when a person leaves his home with the intention of visiting his Muslim brother, then 70000 angels walk behind him and (all the angels) seek forgiveness for him and they say, ‘O our Rabb, this person has met solely for your pleasure, so link him to Your mercy and forgiveness.’ Therefore, if you can do these deeds, then definitely do them.” *[Bayhaqi]*

Honouring and respecting those who love for the sake of Allaah

1091. Hadhrat Abu Hurayrah narrates that (one day) I was with Rasulullaah when he said, “There are pillars of emerald in Jannah upon which balconies of topaz are built. Their doors are open and these balconies shine like shining stars.” (Hearing this) the companions said, “O Rasul of Allaah, who will live in them?” Rasulullaah said, **“Those who had mutual love for the sake of the pleasure of Allaah and they met and sat for the sake of the pleasure**

of Allaah and they used to meet for the sake of the pleasure of Allaah." *[Bayhaqi]*

mmm

Prohibition of abandoning meeting one another, cutting off relations and picking out faults

It is not permissible to cut off relations for more than three days

1092. Hadhrat Abu Ayyub Ansaari narrates that Rasulullaah said, “It is not permissible for a person to abandon meeting his Muslim brother for more than 3 days (and when they come across each other) this one turns his face away and the other turns the other way (i.e. they both refrain from greeting, speaking and meeting and the best among them both is the one who (in order to remove the estranged condition) begins with Salaam.” *[Bukhari, Muslim]*

mmm

Emphasis to stay away from those things that destroy society

1093. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“(Regarding any person) refrain from having evil thoughts because evil thoughts are the worst lie and do not remain behind the condition of someone, nor investigate the conditions of someone, do not make apparent a deal upon the deal of another, do not be jealous of each other, do not hate each other, do not backbite each other and you remain the servants of Allaah and as brothers unto each other.”** *[Bukhari, Muslim]*

The consequence of malice and enmity

1094. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “The doors of Jannah are opened on Mondays and Thursdays, then every servant is forgiven who did not ascribe partners to Allaah except the one who has malice and enmity for his brother. Regarding them it is said to the angels, ‘Give them chance until they reconcile.’”

[Muslim]

mmm

1095. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Every week, twice, on a Monday and Thursday, actions are presented to the Rabb. Then every believing person is forgiven except for the one who has malice and enmity for his Muslim brother. Regarding them it is said to the angels, ‘Leave them both until they stop (their enmity).” *[Muslim]*

mmm

The importance of mending relations

1096. Hadhrat Umm e Kulthum bint Uqbah radhiyallaahu anha narrates that she heard Rasulullaah saying, “He is not a liar who reconciles between people (by mentioning something contrary to reality) and says good things (to each of them with the intention of reconciling) and gives a good message (from one to another).”

[Bukhari, Muslim]

In the narration of Muslim there is the addition that Umm e Kulthum radhiyallaahu anha said, “I did not hear Rasulullaah gave permission which people call lies except for three things; (he permitted a person to say something contrary to reality); in battle, in reconciling people and for the husband to his wife and the wife to the husband when speaking,

mmm

Three places in which there is scope to speak contrary to reality

1097. Hadhrat Asma bint Yazeed radhiyallaahu anha narrates that Rasulullaah said, “It is not permissible to speak lies except on three occasions; for a man to lie to please his wife, lying on the occasion of a battle and speaking lies in order to reconcile between two people.”

[Ahmad, Tirmidhi]

mmm

The sin of cutting off mutual relations for more than three days

1098. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “It is not permissible for a Muslim to leave out meeting his Muslim brother for more than three days. Then when he meets the Muslim he is displeased with and greets him thrice and every time he did not reply, then the one who did not reply to the Salaam will return with the sin of abandoning meeting.” *[Abu Dawud]*

mmm

1099. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “It is not permissible for a Muslim to abandon

meeting his Muslim brother for more than 3 days. Therefore, the one who left meeting for more than 3 days, then (without repentance) he died, he will go to hell."

[Ahmad, Abu Dawud]

The sin of cutting off relations for a year

1100. Hadhrat Abu Kharaash Sulami narrates that he heard Rasulullaah saying, "He who abandons meeting his Muslim brother (on account of anger) for a year, then it is as though he shed his blood (i.e. the sin of leaving out meeting for a long time and killing unjustly is close)." *[Abu Dawud]*

mmm

Emphasis to straighten out relations

1101. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "It is not permissible for a believer to abandon meeting another believer for more than three days. Therefore, if three days pass upon this (abandonment of meeting), then (the one who he left meeting), meets him and greets him, if he replies then both will be partner in the reward and if he did not reply then he will return with sin (of abandoning meeting) and the one who greeted is free of the sin of abandoning meeting." *[Abu Dawud]*

mmm

The virtue of reconciling and the evil of spreading corruption

1102. Hadhrat Abu Darda narrates that (one day) Rasulullaah said, "Shall I not tell you of an action whose

status (and reward) is higher than the status (and reward) of fasting, charity and Salaah?" Abu Darda says that we said, "Definitely tell us." Rasulullaah said, "Reconciling between those who have enmity." (After this he said, "And spreading corruption is such a characteristic that shaves and destroys." *[Tirmidhi, Abu Dawud]*

mmm

The evil of jealousy and hatred

1103. Hadhrat Zubayr narrates that Rasulullaah said, "The sickness of the previous nations (Jews and Christians), jealousy and burning has come to you and hatred and enmity shaves. I do not say that it shaves hair but it shaves Deen and destroys it." [Ahmad, Tirmidhi]

1104. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **"Stay away from jealousy and burning because jealousy and burning eats up good deeds like how fire eats wood."** *[Abu Dawud]*

mmm

The evil consequence of spreading corruption

1105. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, **"Refrain from spreading evil amongst yourselves because this action shaves (Deen) and destroys it."** *[Tirmidhi]*

mmm

The evil consequence of harming someone and putting them into difficulty

1106. Hadhrat Abu Sirmah narrates that Rasulullaah □ said, "He who causes harm and difficulty to someone, Allaah □ will definitely put him to harm and difficulty (i.e. He will punish him for this evil deed) and he who puts someone into difficulty, Allaah □ will involve him in difficulty." *[Ibn Maajah]*

mmm

The one who harms a Muslim and deceives him is cursed

1107. Hadhrat Abu Bakr narrates that Rasulullaah □ said, **"He is cursed who harms a Muslim or plots and plans with him."** *[Tirmidhi]*

mmm

The evil consequence of picking out faults

1108. Hadhrat Ibn Umar narrates that (one day) Rasulullaah □ stood on the pulpit and addressed the people in a loud voice, "O those who have accepted Islaam with the tongue and Imaan has not reached their hearts, do not harm a (complete) Muslim, nor mock him or pick out his fault. Remember, he who looks for the faults of his Muslim brothers, Allaah □ will seek out his faults and he whose faults Allaah □ seeks, He will definitely disgrace him even if he is in his home (hiding)." *[Tirmidhi]*

mmm

What is the worst usury?

1109. Hadhrat Sa'eed bin Zaid narrates from Rasulullaah that he said, "The worst usury is that a person speaks a lot about the honour of a Muslim." (i.e. to destroy the honour of a Muslim is the worst usury) *[Abu Dawud, Bayhaqi]*

mmm

The punishment for backbiting

1110. Hadhrat Anas narrates that Rasulullaah said, "When Allaah took me up (on the night of Me'raaj) then (in the upper world) I passed such people whose nails were of copper and they were scratching their faces with those nails. (Looking at this condition of theirs) I asked, "Jibreel, who are these people?" he replied that these are the people who used to eat the flesh of people (i.e. they used to backbite about people) and they used to remain behind their honour." *[Abu Dawud]*

mmm

The consequence of mentioning the bad of others and the good of ones self

1111. Hadhrat Mustaurid narrates from Rasulullaah that he said, “He who backbites about a Muslim and does evil and eats a morsel, equal to that morsel Allaah will feed him from the fire of Jahanam-hell and he clothes a person as belittling, Allaah will clothe him of the fire of Jahanam-hell equal to that clothing (or he who clothes a Muslim out of belittling him, Allaah will clothe him of the fire of Jahanam-hell equal to those clothes) and he who makes someone stand up in order to show him off or make him known, for him on the day of Qiyaamat, Allaah will make him stand at a place of being shown (i.e. in order to attain fame, if a person falsely explains his own or the good qualities of another, Allaah will punish him for show on the Day of Qiyaamat.) *[Abu Dawud]*

mmm

Good thoughts is good worship

1112. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“Regarding Allaah (or people) having good thoughts is good worship.**” *[Ahmad, Abu Dawud]*

mmm

It is permissible to cut off relations for more than three days for some Deeni shortcoming

1113. Hadhrat Ayesha radhiyallaahu anha narrates that (once) the camel of Hadhrat Safiyya radhiyallaahu anha was ill. At the time, Hadhrat Zaynab had a conveyance that was over and above her needs (i.e. she had more than one camel). Therefore, Rasulullaah said to Zaynab, "Give that camel of yours to Zaynab (that is more than your needs)." Zaynab replied, "What, shall I give my camel to this Jew?" Subsequently, Rasulullaah was greatly displeased with her to the extent that he did not go to her for Dhul Hijjah, Muharram and a few days of Safar. *[Abu Dawud]*

mmm

Hiding faults

1114. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "(Once) Hadhrat Isa bin Maryam saw a person stealing. So Hadhrat Isa bin Maryam said to him, "You stole." The person said, "Never, by the being besides Whom there is no deity." Hadhrat Isa said (upon hearing him take an oath in this way), "I believe in Allaah and belie my carnal self." *[Muslim]*

mmm

The evil of being hard hearted and jealousy

1115. Hadhrat Anas narrates that Rasulullaah said, **"It is close that poverty becomes kufr (a means of becoming involved in it) and it is close that jealousy overpowers predestination."** *[Bayhaqi]*

mmm

The sin of not accepting the excuse of a person

1116. Hadhrat Jaabir narrates from Rasulullaah that he said, "Whichever person presents his excuse to his Muslim brother (for some shortcoming) and that Muslim does not excuse him, or (understands his excuse) but does not accept, then he will get the sin of a person of 'Maks'." Bayhaqi said, "Maks refers to one who collects the Ushr (tenth)." *[Bayhaqi]*

mmm

Adopting softness in work and remaining aware

Emphasis to remain aware

1117. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“A believer is not bitten from the same hole twice.”** (i.e. a Muslim should remain so aware that if someone deceived him once, then the second time he will not be deceived) *[Bukhari, Muslim]*

mmm

The virtue of being tolerant and soft

1118. Hadhrat Ibn Abbaas narrates that Rasulullaah said to the leader of the Abd Qays tribe, “You have two good qualities which Allaah loves, one is tolerance and the other is being soft.” *[Muslim]*

mmm

The virtue of being soft and the bad in being quick

1119. Hadhrat Sahl bin Sa'd Sa'idi narrates that Rasulullaah said, **"Being soft/slow is from Allaah and being quick/hurried is from Shaytaan."** *[Tirmidhi]*

mmm

A complete tolerant person and a completely wise person

1120. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "A tolerant person is not but falls short and a wise person is not but an experienced (i.e. he from whom mistakes occur, he is completely tolerant and he who has experience, he is completely wise)." *[Ahmad, Tirmidhi]*

mmm

Look at the consequence and then do the action

1121. Hadhrat Anas narrates that a person said to Rasulullaah, "Give me a bequest." Rasulullaah said,

"**Look at the consequence and work.** Therefore, if you see some goodness in any action, then do it and if there is danger of destruction then stop." *[Sharh us Sunnah]*

mmm

In which work is it better to delay

1122. Hadhrat Mus'ab bin Sa'd narrates from his father Sa'd that Rasulullaah said, **"It is best to delay in everything except the works of the Aakhirat** (it is better to hurry in them)." *[Abu Dawud]*

mmm

Qualities that have a relationship with Nubuwwat

1123. Hadhrat Abd bin Sirjis narrates that Rasulullaah said, **"A good characteristic is to be slow and moderation is a twenty fourth part of Nubuwwah."** *[Tirmidhi]*

mmm

1124. Hadhrat Ibn Abbaas narrates that Rasulullaah said, "A good way is a good characteristic and moderation is a twenty fifth part of Nubuwwah." *[Abu Dawud]*

What is trust?

1125. Hadhrat Jaabir bin Abdullaah narrates from Rasulullaah that he said, **"When a person speaks and looks here and there, then that talk is a trust."** (He does

not want to make it apparent before others) *[Tirmidhi, Abu Dawud]*

mmm

Counsel to give the best view

1126. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah asked Hadhrat Abu Haytham bin Tayyihaan, “Do you have a servant?” he said, “No.” He said, “When slaves come to us from somewhere then come to us (I shall give you a slave).” Subsequently, (after some time) when two slaves came to Rasulullaah then Abu Haytham came to him. Rasulullaah said to him, “These are two slaves. Take one of them for you.” Abu Haytham said, “O Nabi of Allaah, you choose a slave for me.” Rasulullaah said, **“The person from whom counsel is sought should be trustworthy.”** (i.e. the consultant should look at the goodness and profit and he should give that counsel which is best for him and which is most appropriate, after this, Rasulullaah indicated to a slave and said), “Take this slave because I saw him performing Salaah and accept my bequest to treat him well and do good to him.” *[Tirmidhi]*

mmm

Besides three gatherings, the speech of a gathering is a trust

1127. Hadhrat Jaabir narrates that Rasulullaah said, “Gatherings are linked to trust (i.e. the talk of special gatherings are a trust, one should not make them apparent

before all) except three gatherings (are such that it is necessary to make apparent the talk therein) one is a gathering of shedding unlawful blood the second is that of impermissible (actions) and sin and the third gathering is a gathering in which the wealth of someone is snatched without right.” *[Abu Dawud]*

The importance and virtue of intellect

1128. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, “When Allaah created intellect then He said to it, “Stand.” It stood. He then said, “Turn around.” It turned around. He then said, “Face Me.” It turned to Allaah. Then He said, “Sit.” It sat. Then He said, “I have not created a creation that is better than you, and that is greater than you in virtue and perfection and that is better than you in good characteristics. On account of you I take (i.e. on account of you I accept the worship of servants or on account of you I snatch the blessings of servants) and on account of you I give (servants blessings) and on account of you I am recognized and on account of you I punish and on account of you I reward and on account of you I take to task (i.e. the blessings and punishments of the world and the Aakhirat is dependent upon the intellect).” *[Bayhaqi]* there is debate regarding the authenticity of this narration.

mmm

1129. Hadhrat Ibn Umar narrates that Rasulullaah said, “A person is among those who perform Salaah, those who fast, those who give Zakaat, those who perform Hajj and Umrah until he mentioned all the good works and said, “But on the Day of Qiyaamat he will get reward and recompense according to the level of his intelligence.” *[Bayhaqi]*

mmm

The virtue of planning, happy countenance and refraining from sin

1130. Hadhrat Abu Dhar narrates that Rasulullaah said, **“Abu Dhar, (know well) there is no intelligence like planning** (i.e. there is no intelligence like thinking, pondering and thinking over the consequences) **and there is no abstinence like staying away** (i.e. staying away from giving harm to people or staying away from saying useless things is the greatest abstinence) and **there is no honour like a happy character** (i.e. the greatest honour and virtue is happy character).” *[Bayhaqi]*

mmm

The importance of moderation, mixing and loving and good questions

1131. Hadhrat Ibn Umar narrates that Rasulullaah said, **“Half of social life is adopting moderation in spending and mixing and loving people is half of intelligence and a good question is half of knowledge.”**

[Bayhaqi]

mmm

Softness, shame and good character

Section One

The goodness of being soft

1132. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, **“Undoubtedly Allaah is soft and He loves softness** and what He gives upon softness He does not give upon harshness and He does not give upon anything but softness.” *[Muslim]* In one narration of Muslim it states that Rasulullaah said to Hadhrat Ayesha radhiyallaahu anha, “Hold firm to softness, and stay away from harshness and lewdness. Indeed softness is not in anything except that it beautifies it and softness is not removed from anything but it makes it blameworthy (i.e. the person in whom there is softness, people praise him and the one in whom there is no softness people take him to be bad).

mmm

1133. Hadhrat Jareer narrates from Rasulullaah that he said, **"The person deprived of softness is also deprived of goodness."** *[Muslim]*

mmm

The goodness of shame and modesty

1134. Hadhrat Ibn Umar narrates that (one day) Rasulullaah passed by an Ansaari companion who was advising his brother about shame and modesty (i.e. he was saying that do not have so much shame because a person is deprived of blessings and perfections on account of having a lot of modesty), so Rasulullaah said to him, "Do not say anything to him because **modesty is a branch of Imaan."**

[Bukhari, Muslim]

mmm

1135. Hadhrat Imraan bin Husayn narrates that Rasulullaah said, **"Through shame and modesty goodness comes into existence."** In one narration it states, **"All the forms of modesty are best."** *[Bukhari, Muslim]*

mmm

1136. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "The talk that people found in the speech of the messengers of before was this, **'When you become immodest, then do what you want.'"** *[Bukhari]*

mmm

The virtues of a happy countenance

1137. Hadhrat Nawwaas bin Sam'aan narrates that he asked Rasulullaah regarding piety and sins (that what is piety and sins?) so he said, **"Piety is good character** (i.e. a good form of piety is good character) and **sin is that which creates uneasiness in your heart** and you do not like that people would come to know of it." *[Muslim]*

mmm

1138. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, **"The one among you is most beloved to me who has the best character among you."** *[Bukhari]*

mmm

1139. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, **"The best among you is he who has the best character."** *[Bukhari, Muslim]*

mmm

Section Two

The virtue of softness

1140. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “He who has been given a share of softness, he has been given a share of the goodness of this world and the Aakhirat and he who has been deprived of his share of softness has been deprived of his share of goodness (of this world and the Aakhirat).” *[Sharh us Sunnah]*

mmm

The virtue of shame and the evil of being bad

1141. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“Shame (i.e. shame for evil things) is a part of Imaan and Imaan (i.e. a person of Imaan) will go to Jannah and evil (a foul mouth) is a part of evil character and evil character will go to hell.”**

[Ahmad, Tirmidhi]

mmm

Good character: the best characteristic

1142. A person of the Muzaynah tribe narrated that the companions said, “O Rasul of Allaah, What is the best of all the things man has been given?” Rasulullaah said, “Good character.” *[Bayhaqi]*

mmm

The consequence of an uncouth nature and evil character

1143. Hadhrat Haaritha bin Wahb narrates that Rasulullaah said, **“A person of an uncouth nature will not enter Jannah, nor will a person of evil character.”**

[Abu Dawud, Bayhaqi]

mmm

The goodness of good character

1144. Hadhrat Abu Darda narrates from Rasulullaah that he said, “On the day of Qiyaamat, that which will be placed in the scale of a person’s deeds, the heaviest thing will be good character and Allaah has severe hatred and enmity for a lewd person who speaks nonsense.” *[Tirmidhi]*

mmm

1145. Hadhrat Ayesha radhiyallaahu anha narrates that she heard Rasulullaah saying, "A believer will attain through good character the status of a person who performs Salaah the entire night and fasts every day." *[Abu Dawud]*

mmm

Emphasis upon three things

1146. Hadhrat Abu Dhar narrates that Rasulullaah said to him, "Fear Allaah wherever you are and if a bad deed comes from you then you must do a good deed thereafter so that the good deed will wipe the bad deed away and **display good character to people.**"

[Ahmad, Tirmidhi, Daarimi]

mmm

A soft natured person will not go to Jahannam

1147. Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah said, "Shall I not tell you of the person forbidden for the fire and the fire is forbidden for him? (Listen) the fire of Jahanam-hell is forbidden for every such person who is soft natured, close to people and soft."

[Ahmad, Tirmidhi]

mmm

The grandeur of a Mu'min and the condition of an evil person

1148. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, **"A believer is soft and noble and an evil person plots and is lowly."** *[Ahmad, Tirmidhi, Abu Dawud]*

mmm

The people of Imaan have a soft nature and are obedient

1149. Hadhrat Makhool narrates that Rasulullaah said, "People of Imaan have soft natures and they are obedient like a camel that has a bridle in its nose, if it is pulled, it will move and if it is made to sit on stones, it will sit." *[Tirmidhi]*

mmm

Which Muslim is the best?

1150. Hadhrat Ibn Umar narrates from Rasulullaah that he said, **"The Muslim that meets and mixes with people and is patient upon their difficulties, is better than that Muslim that does not meet with people or exercises patience upon their difficulties."** *[Tirmidhi, Ibn Maajah]*

mmm

The virtue of gaining control over ones anger

1151. Hadhrat Sahl bin Mu'aadh narrates from his father that Rasulullaah said, "He who drinks his anger despite having the ability to vent it, on the Day of Qiyaamat Allaah will call him before the entire creation and will give him the choice to take whichever damsel he likes."

[Tirmidhi, Abu Dawud]

mmm

Section Three

Shame is the special quality of Islaam

1152. Hadhrat Zayd bin Talha narrates that Rasulullaah said, **"In every Deen-religion there is a good quality** (i.e. the people of every religion have such a quality and characteristic that overpowers all their others and it is higher than all the other qualities) **and that good quality of Islaam is shame."** *[Maalik]*

mmm

Shame and Imaan are companions of each other

1153. Hadhrat Ibn Umar narrates that Rasulullaah said, **"Shame and Imaan are companions of each other.** Therefore, when one of them is lifted then the other will also be lifted (i.e. when shame is snatched from a believer then

Imaan will also leave him). The narration of Hadhrat Ibn Abbaas states that "When one of them is snatched the other follows behind it." *[Bayhaqi]*

mmm

Emphasis to straighten out character

1154. Hadhrat Mu'aadh narrates that Rasulullaah (when he sent me to Yemen as the governor and judge, then he gave me many advises, from among them) the final bequest he gave me when (in order to mount) **I placed my foot in the saddle was that, "O Mu'aadh, show good character with people."** *[Maalik]*

One great objective of the deputation of Rasulullaah

1155. Hadhrat Imaam Maalik says that this Hadith reached him that Rasulullaah said, **"I was sent to complete good character** (i.e. one of the great objectives of my coming to the world was to take good character to a complete level)." *[Mu'atta]*

mmm

Gratitude for the bounties of Allaah

1156. Hadhrat Ja'far bin Muhammad narrates from his father Baaqir that he narrates that when Rasulullaah would look into the mirror, he would say, "All praise is due to Allaah Who has made my form and way beautiful and the

things that are faults and deficiencies in others, He has made them beautify my being.” *[Bayhaqi]*

mmm

Du’aa’ for good mannerisms

1157. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah used to say (when looking into the mirror), “O Allaah, You have made my form good, so make my mannerisms good as well.” *[Ahmad]*

mmm

Who are the best people?

1158. Hadhrat Abu Hurayrah narrates that Rasulullaah said (to the companions), “Shall I not tell you who is the best among you? The companions said, “Tell us.” Rasulullaah said, **“The best among you is he whose age is long and whose character is good.”** *[Ahmad]*

mmm

Who are those who have complete Imaan?

1159. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“The complete people in Imaan are those whose character is the best.”** *[Abu Dawud, Daarimi]*

mmm

Three things are true

1160. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah came when one person began to speak ill towards Hadhrat Abu Bakr. (Rasulullaah heard his talk), was surprised and smiled. When the person began to speak ill (to Hadhrat Abu Bakr) in abundance, then Hadhrat Abu Bakr replied to some of his talk. Upon this Rasulullaah became angry and got up and went away. Hadhrat Abu Bakr went behind Rasulullaah and came to him and said, "O Rasul of Allaah, when that person was speaking ill to me, then you remained seated there but when I replied to some of his talk, you became angry and got up and went away (what was the wisdom behind this?)" Rasulullaah said, "There was an angel with you that (on your behalf) was replying him but when you replied for yourself then Shaytaan jumped in between (that is why I stood up and went away)." He then said, "Abu Bakr, three things are true; whichever person is oppressed, then that oppressed person hides that oppression (for the sake of the pleasure of Allaah), then (on hiding it) Allaah helps him fully. He who opens the doors of giving so that through it he can treat his relatives and the destitute well, then Allaah will increase his wealth (on account of him giving). And the person who opens the doors of asking and begging so that he could increase his wealth through it, Allaah will lessen his wealth on account of it (asking)."

[Ahmad]

mmm

The benefit of softness and the harm of harshness

1161. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “Allaah does not intend softness for a household except that He benefits them and He does not deprive them of softness except that harm reaches them (i.e. Allaah loves softness for a family that He wishes to benefit and the family He wishes to harm, He deprives them of softness.)” *[Bayhaqi]*

mmm

Anger and Pride

Section One

Do not be angry

1162. Hadhrat Abu Hurayrah narrates that a person said to Rasulullaah , “Advise me.” He said, **“Do not be angry.”** The person repeated this number of times and he said this each time, “Do not be angry.” *[Bukhari]*

mmm

Who is a wrestler?

1163. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “A powerful and brave person is not one who would floor people, but a powerful and brave person is he who at the time of anger (floors his anger) and controls himself.” *[Bukhari, Muslim]*

mmm

People of Jannah and Jahannam

1164. Hadhrat Haaritha bin Wahb narrates that Rasulullah said, “Shall I not tell you of the dwellers of Jannah? (i.e. shall I tell you who will dwell in Jannah?). Every weak person (is a dweller of Jannah) whom people understand to be weak and lowly (and on account of his weakness they actly proudly and oppressively but that weak person has such a high status by Allaah that) if he relies upon Allaah and takes an oath, then Allaah will make that oath true. And shall I not tell you of those who will dwell in Jahannam? (Listen) every such person (will dwell in Jahannam) who argues and his arrogant and does not accept the truth on account of pride and stubbornness.” *[Bukhari, Muslim]* In one narration of Muslim it is mentioned (every such person will dwell in Jahannam) that has an arguing nature and is illegitimate and on account of pride and stubbornness he does not accept the truth.

mmm

1165. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, "That person in whose heart there is Imaan equal to a mustard seed will never remain forever in Jahannam and he in whose heart there is pride equal to a mustard seed will not enter Jannah with (the foremost ones)." *[Muslim]*

mmm

The reality of pride

1166. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, **"That person who has the slightest amount of pride will not enter Jannah."** (Hearing this) a person said, "A person loves his clothing to be nice and his shoes to be nice (and according to this liking of his, he wears good clothing and good shoes, so is this also pride?) Rasulullaah said, **"Allaah is beautiful and He loves beauty and pride is to reject the truth and to look down upon people."** *[Muslim]*

mmm

There is painful punishment for three people

1167. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "There are three people with whom Allaah will not speak to on the day of Qiyaamat, nor will He purify them of sins, in one narration the words are, 'Nor will He look at them (with the gaze of Mercy) and there will be a painful punishment for them; an old person who

commits adultery, a lying king and a poor person who has pride.” *[Muslim]*

mmm

The punishment of pride

1168. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Allaah says, ‘greatness is My shawl and grandeur is My loincloth. Therefore, the person who snatches any of them from me (he who is proud) I shall enter him into Jahanam-the fire.” in one narration, “I shall throw him into Jahanam-the fire.” *[Muslim]*

mmm

Section Two

The evil consequence of pride

1169. Hadhrat Salamah bin Akwa narrates that Rasulullaah said, “A person carries on making himself big (i.e. he continues having pride) until (his name) is written

among the obstinate (i.e. the oppressors and proud). Then the calamities that come upon the obstinate, the same will come upon that person." *[Tirmidhi]*

mmm

1170. Hadhrat Amr bin Shu'ayb narrates form his father from his grandfather that Rasulullaah said, "On the day of Qiyaamat, the proud will be gathered in the form of small ants (i.e. their form will be like people but their bodies will be the size of ants) and they will be surrounded by disgrace and lowliness form all sides then they will be dragged to a prison of Jahannam called Baulas. There they will be covered by fire and they will be given the blood flowing from the bodies of the dwellers of Jahannam." *[Tirmidhi]*

mmm

Treatment of anger

1171. Hadhrat Atiyyah bin Urwah Sa'di narrates that Rasulullaah said, **"Anger is from Shaytaan** (i.e. becoming angry without right is a result of being prompted by Shaytaan) and **Shaytaan was created of fire and fire is extinguished by water. Therefore, when any of you become angry he should perform wudhoo'.**" *[Abu Dawud]*

1172. Hadhrat Abu Dhar narrates from Rasulullaah ,

"When any of you become angry then he should immediately sit if he is standing, if his anger subsides, then it is good, otherwise he should lie down." [Ahmad, Tirmidhi]

mmm

A few bad servants

1173. Hadhrat Asma bint Umays radhiyallaahu anha narrates that Rasulullaah said, "Bad is that servant who thinks himself to be better than others and was proud and he forgot Allaah the High and Great (i.e. he overlooked the fact that greatness and glory is special to Allaah alone) or he forgot that in this world, leaving the path of caution and Taqwa and the evil path adopted, he will have to answer for it in the Aakhirat and he will have to face the punishment of Allaah there). Bad is the servant who oppressed people and he overstepped the limits in oppression and corruption and he forgot Allaah the Powerful and Mighty Whose power and honour is the greatest. Bad is the servant who forgot the works of Deen and got involved in the world and he overlooked the graves and getting decomposed in the soil (i.e. he did not take lesson from this that how people are buried under thousands of kilograms of soil and their bodies become the provision of the insects and worms). Bad is the servant who caused corruptions and trials and overstepped the limits and forgot his beginning and end (i.e. he did not remember from what a lowly thing he was created and initially how helpless he was nor did he remember his end that finally he will become part of the earth). **Bad is the servant who earns the world through Deen** (i.e. he makes Deen a means of earning the world or it could mean that he adopts the form of the pious, taking the form of Deen and deceives the people of the world so that they could believe him and praise him and he could get wealth from them). **Bad is the servant who destroyed Deen by getting involved in doubtful things.** Bad is the servant that placed hopes in creation and greed and desire made him lie at the doors of the people of the world and wherever it takes him, he goes. **Bad is the servant whose desires of the carnal self make him**

go astray. Bad is the servant who desire for the world, greed to attain the world and hope for abundant wealth disgraces him and makes him low." [Tirmidhi, Bayhaqi]

mmm

Section Three

The virtue of swallowing anger

1174. Hadhrat Ibn Umar narrates that Rasulullaah said, “A person has not swallowed a sip that is better according to Allaah than the sip of anger which a person takes solely for the pleasure of Allaah.” [Ahmad]

mmm

Face anger with patience and courage

1175. Hadhrat Ibn Abbaas says regarding the Tafseer of the verse, ‘Push back evil by means of good’ that the meaning of this verse is to be patient at the time of anger and to forgive and overlook at the time of evil. So when people are patient and overlook, then Allaah will protect them from the difficulties of creation and He will lower the enemy before them in this way like they are a close friend (and not the enemy).” *[Bukhari]*

mmm

Anger destroys Imaan

1176. Hadhrat Bahz bin Hakeem narrates from his father and he narrates from the grandfather of Bahz Hadhrat Mu’awiyah bin Haydah Qushayri that Rasulullaah said, **“Indeed anger destroys Imaan like how aloe destroys honey.”** *[Bayhaqi]*

mmm

The virtue of humility and the evil of pride and haughtiness

1177. Hadhrat Umar narrates that (one day) he stood on the pulpit and said (in a sermon), "People, adopt humility and lowliness because I heard Rasulullaah saying that he who adopts humility and lowliness for (the pleasure of) Allaah , Allaah raises his rank. Subsequently, he is low in his own eyes but he has a high rank among people and the person who is proud and haughty, Allaah will lower him. Subsequently, he is low in the eyes of people but he is high in his own eyes to the extent that he is worse than a dog and pig in the eyes of people." *[Bayhaqi]*

mmm

Which servant is the most honourable?

1178. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Hadhrat Musa bin Imran said, 'My Rabb, who is the most honourable of Your servants?' **Allaah said, "That person who despite being powerful forgives and overlooks."** *[Bayhaqi]*

mmm

The virtue of three things

1179. Hadhrat Anas narrates that Rasulullaah said, "**He who closes his tongue, Allaah covers his faults** (i.e. he who does not mention the faults and evils of people despite knowing them, Allaah will hide his faults and sins from

people) and he who controls his anger (and refrains from venting it) Allaah will save him from punishment on the Day of Qiyaamat and **he who seeks forgiveness from Allaah (having regret over his sins) Allaah will accept his repentance.”** *[Bayhaqi]*

mmm

Three things that grant salvation and three things that destroy

1180. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “Three things grant salvation and three things destroy. The things that grant salvation; one is to fear Allaah externally and internally (i.e. in every action, private or public, the fear of Allaah overpowers him). The second thing is **to speak the truth in happiness and sadness,** the third thing **is to adopt moderation in poverty and prosperity.** And the three things that destroy, one of them is the desiring carnal self that is followed, the second thing is that greed and miserliness which man becomes the slave of and the third thing is to have trust in ones carnal self (i.e. a person thinks himself to be pious and good and to pride over it) and this third thing is the worst characteristic of them all.” *[Bayhaqi]*

mmm

Oppression

Section One

The consequence of oppression

1181. Hadhrat Ibn Umar narrates that Rasulullaah said, **"Oppression will be a cause of darkness on the Day of Qiyaamat."** *[Bukhari, Muslim]*

The tumult of the oppressor

1182. Hadhrat Abu Musa narrates that Rasulullaah said, "Indeed Allaah gives an oppressor chance (i.e. he lengthens his life in the world so that he continues to oppress and in the Aakhirat He gives him a sever punishment) until when He catches him, then He does not leave him. After this Rasulullaah recited this verse as proof 'Such is the grasp of your Rabb when He seized a town that is oppressive. Indeed His grasp is painful and and severe.' [Surah Hud, 102]. *[Bukhari, Muslim]*

mmm

The way of passing the locality of oppressors

1183. Hadhrat Ibn Umar narrates that Rasulullaah passed by the place of Hijr (the locality of the nation of Thamud) and he said to the companions, "Do not step into the places of those who oppressed themselves except that you are crying. Possibly the calamity that came upon them could

fall upon you (because passing these places in neglect and not taking lesson is a sign of hard heartedness and not having the fear of Allaah and this could become a means of the punishment of Allaah descending).” After this Rasulullaah covered his head with his shawl and quickly passed that locality.” *[Bukhari, Muslim]*

mmm

How will rights be fulfilled on the Day of Qiyaamat?

1184. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “He who has a right of a Muslim, whether it be a right dealing with honour or anything else, then he should forgive that right today (i.e. in this world) before he will not have Dirhams and Dinars. If he has good deeds, then equal to his oppression, his good deeds will be taken from him (and will be given to the deserving) and if he does not have good deeds then the sins of the deserving (equal to his oppression) will be placed upon the oppressor.” *[Bukhari]*

mmm

Who is bankrupt?

1185. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah said to the companions, “Do you know who is bankrupt?” some companions replied that a bankrupt person is he who does not have Dirhams and Dinars, no possessions. Then he said, “In my Ummah a bankrupt person in reality is he who on the Day of Qiyaamat will come with Salaah and Zakaat (and other accepted forms of worship) but in the condition that he swore someone, accused someone else, he

ate another person's wealth, he shed the blood of someone without right, and hit someone without right, then his good deeds will be given to the deserving (i.e. the deserving will be given these good deeds according to their right in deeds) and if his deeds are finished before their rights can be given that was responsible for him to give, then the sins of the deserving will be taken and thrown upon him, then he will be flung into hell." *[Muslim]*

mmm

On the Day of Qiyaamat every right will be given

1186. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "On the day of Qiyaamat, the deserving will be given their rights to the extent that a goat without horns will take recompense from a horned goat." *[Muslim]*

mmm

Section Two

Do not become the call of the dome

1187. Hadhrat Hudhayfah narrates that Rasulullaah said, "Do not become Imma'ah, i.e. do not say that if people treat us well we will be good to them and if people oppress us then we shall oppress them, but you should establish yourself upon this that if people treat you well, you will treat them well and if people treat you badly you will not oppress." *[Tirmidhi]*

mmm

A concise and comprehensive advice

1188. Hadhrat Mu'awiyah narrates that he wrote to Umm al Mu'mineen Hadhrat Ayesha radhiyallaahu anha that write some advice and send it to me and it should not be long (but comprehensive and short). Subsequently, Hadhrat Ayesha radhiyallaahu anha wrote this, 'Peace be upon you, I heard Rasulullaah saying that he who displeases people and searches for the pleasure of Allaah, Allaah will be sufficient for him from the people (i.e. if a person does something on account of which Allaah is pleased and people are displeased then Allaah is pleased with him on account of that deed and He will please the creation with him and protect him from the evil and corruption of people) and the person who displeases Allaah and searches for the pleasure

of people then Allaah will hand him over to them. Peace be upon you." *[Tirmidhi]*

mmm

Section Three

The greatest oppression

1189. Hadhrat Ibn Mas'ood narrates that when this verse was revealed, 'those who believe and do not mix their faith with oppression' then the companions of Rasulullaah felt it a great burden. Subsequently, they said, "O Rasul of Allaah, who among us is there who does oppress himself?" Rasulullaah said, "This is not so (i.e. oppression does not mean sin as you have understood), but oppression refers to polytheism. Did you not hear the advice of Hadhrat Luqmaan that he gave to his son that o my son, do not ascribe partners to Allaah because polytheism is a great oppression." The words of one narration state that "Oppression does not mean that what you have thought, but it means that which Hadhrat Luqmaan told his son." *[Bukhari, Muslim]*

mmm

In order to make the world of another do not destroy your own Aakhirat

1190. Hadhrat Abu Umamah narrates that Rasulullaah said, "The worst person in terms of status on the Day of Qiyaamat will be the person who destroyed his Aakhirat in order to make the world of others (like what the aides of an oppressive ruler do)." *[Ibn Maajah]*

mmm

Three types of registers of deeds

1191. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah said, “There are 3 types of registers of deeds; one is the one which Allaah will never forgive, and that is to ascribe partners to Allaah (i.e. he in whose register of deeds polytheism is recorded, he will not be forgiven). Allaah says, ‘Verily Allaah does not forgive polytheism.’ The second register of deeds is the one which Allaah never leaves. And that is the oppression servants do amongst themselves, until one servant does not take recompense from the other and the third register of deeds is the one which Allaah does not care about, and that is where the servants fall short in their rights towards Allaah. This register of deeds is in the control of Allaah, if He wants, He can punish and if He wants, He can overlook.” *[Bayhaqi]*

mmm

Save yourself from the Du’aa’ of the oppressed

1192. Hadhrat Ali narrates that Rasulullaah said, **“Save yourself from the Du’aa’ of the oppressed** (i.e. do not oppress anyone such that he makes Du’aa’ of misfortune for you) because he will ask his right from Allaah and Allaah will not stay away from giving the deserving his right (i.e. He will definitely give the deserving his right).” *[Bayhaqi]*

mmm

The end of the power and support of the oppressor

1193. Hadhrat Aus bin Shurahbeel narrates that he heard Rasulullaah saying that he who walks with an oppressor in order to lend support and power to him (i.e. he aids and helps him) and he knows that (the person he helps) is an oppressor then that person leaves the fold of Islaam (i.e. he is deprived of complete Imaan)." *[Bayhaqi]*

mmm

The evil of oppression

1194. Hadhrat Abu Hurayrah narrates that he heard a person saying that in reality, an oppressor harms himself (the effects of his oppression do not reach others). (Hearing this) Hadhrat Abu Hurayrah said, "Why not, by Allaah, (an oppressor harms others through his oppression) until the Hubara bird becomes thin and dies in its nest through the oppression of the oppressor." *[Bayhaqi]*

mmm

Commanding the good

Section One

Make every possible effort to change the actions that are against the Shari'ah

1195. Hadhrat Abu Sa'eed Khudri narrates from Rasulullaah that he said, "If any of you see any deed contrary to the Shari'ah being done, then he should change it with his hand (i.e. he should stop the person doing that action with strength) and if he does not have the ability to change it with his hand, then he should strive to change it with his tongue (i.e. he should advise and warn them of the punishment of Allaah) and if he does not have the ability to change it with his tongue, then he should change it with his heart (i.e. he should think it bad and make the resolution to change it) and this (final stage) is the weakest stage of Imaan." *[Muslim]*

mmm

The consequence of not stopping forbidden actions

1196. Hadhrat Nu'man bin Bashir narrates that Rasulullaah said, "The condition of those who are negligent regarding those things which Allaah has made

impermissible and who get involved in impermissible actions is like the condition of those people who drew lots in order to sit in a ship and (according to the lots drawn) some people sat on the lower deck and some people sat on the upper deck. Then the people of the lower deck (came repeatedly to the top to get water and) pass by those of the upper deck due to which those on the upper deck are given difficulty. Therefore, a person of those of the lower deck took an axe and began to dig the bottom (in order to make a hole and get water). Then the people of the upper deck come and say that what happened to you? He says that on account of me you have to tolerate difficulty and I cannot do without water (therefore I am making a hole in order to get water). In summary, people will catch his hand (and will stop him from this action), so they will be saved from drowning and he will be saved himself. And if the people leave him, then he will throw them into destruction and he will be destroyed himself." *[Bukhari]*

mmm

The end of the lecturer and advisor who does not practise

1197. Hadhrat Usamah bin Zayd narrates that Rasulullaah said, "On the day of Qiyaamat, a person will be brought and will be thrown into the fire and the moment he reaches the fire, his intestines will come out. Then he will move around his intestines and will crush them like the donkey of the mill moves around the mill and crushes the flour. (Looking at the condition of this person) the dwellers of hell (i.e. the sinners of his time) will gather around him and say, "O person, what is your condition? You used to advise us to do good deeds and used to forbid us from evil."

The person will reply, "Indeed I used to advise you to do good deeds but I never used to do it myself and I used to forbid you from evil deeds but I used to do the evil deeds myself." *[Bukhari, Muslim]*

mmm

Section Two

The evil consequence of not fulfilling the obligation of commanding the good and forbidding evil

1198. Hadhrat Hudhayfah narrates from Rasulullaah that he said, "By the being in Whose control my life is, you will emphasise upon the good with conviction and stop from evil or soon Allaah will send a punishment upon you then you will make Du'aa to Allaah but your Du'aa' will not be accepted." (i.e. if you do not fulfil the responsibility of commanding the good and forbidding evil then Allaah will send a calamity from His side, then after the calamity is sent you will make Du'aa' but your Du'aa will not be accepted and the calamity will not be removed.) *[Tirmidhi]*

mmm

The consequence of being pleased with actions of sin

1199. Hadhrat Urs bin Amirah narrates that Rasulullaah said, "In whichever place evil is taking place, and the person present there takes it as evil is like the person who was not there and the person who is not present there

and is pleased with that evil deed is like the person who is present there (i.e. a person goes to a place and suddenly without intending, evil takes place and he takes it as evil, then that person is free from sin and the person who did not go there but takes it as good, he will be a sinner).” *[Abu Dawud]*

mmm

The consequence of not holding the hand of the oppressor

1200. Hadhrat Abu Bakr narrates that (one day) he said, “People, you recite this verse, ‘O you who believe, worry about yourselves, the person who has gone astray will not harm you when you are guided.’ (and you understand the purport of this verse to be that commanding the good and forbidding the evil is not compulsory whereas this understanding of yours is not correct) because **I heard Rasulullaah saying that when people see an action that is contrary to the Shari’ah and they do not strive to reform it, then it is close that Allaah will inflict a punishment upon them.”** [Tirmidhi, Ibn Maajah]

mmm

The narration of Abu Dawud states that when people oppress someone and they do not catch his hand (i.e. they do not stop him from oppression) then it is close that Allaah will inflict a punishment upon them all.

Another narration of Abu Dawud states that “In whichever nation sins are done and the people of that nation have the

ability to reform it but despite this they do not strive to reform then Allaah will inflict a punishment upon them all.”

Another narration of Abu Dawud states that “In whichever nations sins are done and those who do not do the sins are greater in number than the sinners.”

1201. Hadhrat Jareer bin Abdullaah narrates that Rasulullaah said, “He who does sins in a nation and the people of the nation have the ability to reform him but despite this they do not reform, then Allaah will inflict a punishment upon them before they die.” [Abu Dawud, Ibn Maajah]

mmm

The reward for remaining steadfast on Deen in the end times

1202. Hadhrat Abu Tha’labah says regarding the verse of Allaah ‘worry about yourselves, the person who has gone astray will not harm you when you are guided.’, listen, by Allaah, I asked Rasulullaah about this verse (in accordance to this verse, should we worry and not say anything to people?). So Rasulullaah said, “(Do not do this) but emphasize goodness and continue to stop evil until you see that people follow miserliness and follow their desires and give preference to the world (over the Aakhirat) and each person of an opinion will think his opinion to be good and (on being helpless) you will take silence and being away necessary then (at that time) worry about yourself and leave people on their condition because such a day will come in

which patience is absolutely important. Therefore, he who is patient in those days (i.e. he remains firm on Deen) he will be holding coals in his hands (i.e. to remain firm upon Deen in those days will cause so much worry and difficulty like holding upon coals) and the one who practises Deen in those days will get the reward equal to 50 people who do those deeds in an environment of Deen." The companions said, "O Rasul of Allaah, will he get the reward equal to 50 people?" He said, "(No, but) he will get the reward of 50 amongst you." [Tirmidhi, Ibn Maajah]

mmm

An important sermon of Rasulullaah

1203. Hadhrat Abu Sa'eed Khudri narrates that (one day) after Asr Rasulullaah stood before us to deliver a sermon. In this sermon he did not leave anything important about the things to happen until Qiyaamat. Those who could remember remembered and those who forgot, forgot. What Rasulullaah said at the time, amongst those things were that "This world is very sweet and lush and definitely Allaah has made you vicegerants on earth. Therefore, He sees how you act. So, know well, be warned about the world and stay far from women." Rasulullaah also said that "On the day of Qiyaamat there will be a sign (flag) erected for those who broke their promise that will be equal in size to the promises they broke and the leader breaking a promise is not any less severe than a common person breaking his promise. Subsequently, the sign will be placed close to his buttocks (so that he can be disgraced even more)." Rasulullaah also

said that "The fear and awe for someone should not stop you from speaking the truth when he knows the truth."

In one narration it is stated that, "If any of you see anything contrary to the Shari'ah then awe for people should not stop you from reforming that which contradicts the Shari'ah" (explaining this) Hadhrat Abu Sa'eed Khudri cried and said that we saw something contradictory to the Shari'ah (with our eyes) and through the fear of people we could not say anything.

(After this Hadhrat Abu Sa'eed explained that) Rasulullaah □ also said, "Know well, mankind has been created in different groups and in opposing types and status. Subsequently, some of them were created believers, live in the state of Imaan and their end is upon Imaan, some of them are such that they were created disbelievers, they live in the state of disbelief and their end is upon disbelief, some of them are such that are created as believers, they live in the state of Imaan but their end is upon disbelief, some of them are such that they were created upon disbelief, they live in a state of disbelief but their end is upon Imaan."

Hadhrat Abu Sa'eed narrates that (at this juncture) Rasulullaah □ also mentioned the types of anger. Subsequently, Rasulullaah □ said, "Some people get angry quickly but their anger subsides quickly. So one becomes the recompense for the other (i.e. this person is neither good or bad). Some people are such that it takes long for them to become angry and it goes away after long. So one becomes the recompense for the other (i.e. this person is neither good or bad), the best among you is he who takes long to become angry and it subsides quickly and the worst among you is he who gets angry quickly and it takes long to subside." (After

this) Rasulullaah said, “Beware of anger because anger is a burning coal on the heart of the son of Aadam. Do you not see that (when a person gets angry then) the veins on his neck blow up and his eyes become red. Therefore, he who finds the effects of anger he should immediately lie down and touch the ground.”

Rasulullaah also mentioned loans, subsequently, he said, “Some of you are good in paying (their loans) but they are severe in collecting them. So one characteristic goes in exchange of the other. Some people prove to be bad in paying loans but they are good in collecting theirs’ from others. So from these two characteristics, one serves as exchange for the other. The best among you is he who is good in paying his loan and he is also good in taking from others and the worst among you is he who is bad in paying his loan and is also bad in taking his loan from others.”

Rasulullaah delivered these advises until when the sun came upon the edges of the tree tops and walls (i.e. until the end of the day), then he said, “Remember, the time of this world that has passed, now what remains comparatively is like what has passed of this day that this is the final time (i.e. just as this day will soon be completed and a small part remains, similarly, most of time has passed. Now a small era remains).” *[Tirmidhi]*

The end result of abundant sins

1204. Hadhrat Abul Bakhtari narrates from a companion of Rasulullaah that he explained that Rasulullaah said, **"People will never be destroyed until their sins become abundant."** *[Abu Dawud]*

The end result of not striving to reform

1205. The grandfather of Hadhrat Adi bin Adi Kindi, Hadhrat Amirah Kindi narrates that he heard Rasulullaah saying, "Allaah does not destroy a nation on account of the evil actions of a few people among them until people see actions contrary to Shari'ah among them and they have the ability to address it and yet they do not. In summary, when people do this (i.e. despite having the ability, they do not strive to reform) then Allaah will inflict a general punishment, upon them all." *[Sharh us Sunnah]*

1206. Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah said, "When the Bani Israa'eel got involved in sin, then their scholars stopped them. When they did not stop then the scholars began to mix with them, eat and drink with them. Then Allaah mixed their hearts (i.e. just like the sinners, the evil of sin did not remain in the hearts of the scholars) then Allaah cursed them upon the tongue of Hadhrat Dawud and Hadhrat Isa and this curse was given for this reason that these people overstepped the limits of sin.

Hadhrat Ibn Mas'ood says that Rasulullaah was sitting while leaning on a pillow, he then sat upright (i.e. he left the pillow and sat in such a way like he intended to say something important). Subsequently, he said, **"By the being**

in Whose control my life is, you will find salvation from the punishment of Allaah until you do not stop the oppressors from oppression and the sinners from sin.” *[Tirmidhi, Abu Dawud]*

Another narration of Abu Dawud states that Rasulullaah said, **“You will never find salvation from punishment, by Allaah, it is necessary for you to command people to do good and to stop them from evil, hold the hand of the oppressor, pull him towards the truth and establish him upon the path of justice and equity.** If you do not do this, then Allaah will mix your hearts (i.e. like the sinners, the evil of sins will be removed from your hearts) then you will be cursed like the Bani Israa’eel were cursed (on account of their sins).”

The punishment of the lecturer who does not practise

1207. Hadhrat Anas narrates that Rasulullaah said, “On the night of Me’raaj I saw some people that their lips were being cut with scissors of fire.” I asked, “Jibreel, who are these people?” he replied, “These are the lecturers and advisors of your Ummah who would advise them to do good but they would overlook themselves.” [Baghawi]

The narration of Bayhaqi states that these people are the lecturers and advisors of your Ummah who would explain such things which they would not practise themselves and they would recite the Book of Allaah but they would not practise on it.

The calamity of misappropriating the blessings of Allaah

1208. Hadhrat Ammaar bin Yaasir narrates that Rasulullaah said, “A food cloth of bread and meat from the sky (came upon the nation of Hadhrat Isa), and they were commanded that they should not misappropriate nor to store for coming days but they misappropriated and they stored as well that they kept for coming days. Subsequently, their forms were changed into that of monkeys and pigs.” *[Tirmidhi]*

Section Three

The path of salvation from the harshness of the oppressive ruler

1209. Hadhrat Umar bin Khattaab narrates that Rasulullaah said, “Verily in the final times, difficulties and calamities will come upon my Ummah from their leaders. Those who would be saved from their difficulties, one of them will be the one who recognized the Deen of Allaah well, then in order to raise the Deen he waged Jihaad with his tongue, hands and heart. So the fortunes of the world and the Aakhirat will come to him. The second will be the person who recognized the Deen of Allaah, then he verified it with his tongue and heart (i.e. he only waged Jihaad with his

tongue and heart, not striving otherwise). And the third will be the person who recognised the Deen of Allaah, then he adopted silence. Subsequently, when he saw someone doing good then he befriended him and he saw someone doing wrong and he hated him and this person also loves good and hates sin. On account of hiding this he will get salvation." *[Bayhaqi]*

Divine punishment for not striving to reform

1210. Hadhrat Jaabir narrates that Rasulullaah said, "Allaah commanded Hadhrat Jibreel through revelation that a particular city where the conditions are such, turn the inhabitants upside down. Hadhrat Jibreel said, "My Rabb, in this city there is a servant of yours that did not disobey You for even a moment." Rasulullaah said that (when Hadhrat Jibreel said this, then) Allaah said, "Turn the city over on him and upon the inhabitants because the colour of his face did not change for even a moment for My sake (looking at the sins of the people of the city)." *[Bayhaqi]*

Forgiveness for those who do not worry about reformation out of fear for people

1211. Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "Allaah the High and Great will ask His servants on the Day of Qiyaamat, "What happened to you that when you saw actions contrary to the Shari'ah, then why did you not stop it?" Rasulullaah said, "Then he is taught proof. Subsequently, he will say, "My Rabb, I feared people and hoped for Your forgiveness." *[Bayhaqi]*

Glad tidings of good and warning about evil

1212. Hadhrat Abu Musa Ash'ari narrates that Rasulullaah said, "By the being in Whose control is the life of Muhammad, indeed on the day of Qiyaamat, good deeds and evil deeds will be created (in the forms and shapes of living things) and they will be made to stand before people. Subsequently, good deeds will give their companions glad tidings and will promise them goodness and evil deeds will say that get away from me, Get away from me, and the person who did the evil deeds will have no power but to hold onto it." *[Ahmad, Bayhaqi]*

Things that soften the heart (Hadith 1213 – 1430)

Section One

Value health and free time

1213. Hadhrat Ibn Abbaas narrates that Rasulullaah said, **"There are two bounties of Allaah regarding which people are deceived about. One is good health and the other is free time."** *[Bukhari]*

The example of the world and the Aakhirat

1214. Hadhrat Mustaurid bin Shaddaad narrates that he heard Rasulullaah saying, “By Allaah, in comparison to the Aakhirat (its blessings and time), the (blessings and time) of the world, its example is such like if one of you has to place his finger into the ocean, then he sees how much water his finger returns with.” *[Muslim]*

How lowly and despised is the world?

1215. Hadhrat Jaabir narrates that (once) Rasulullaah passed by a dead kid with small ears or they were cut. Subsequently, (looking at it) he said (to the companions), “Is there any among you who would take this (dead kid) in lieu of a Dirham?” the companions replied, “We do not like to have it in lieu for anything.” Rasulullaah said, “By Allaah, how low, despised and valueless this world is before you, much more than that is the world low, despised and valueless in the sight of Allaah.” *[Muslim]*

The world is a jail for a Mu’min

1216. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“The world is a jail for the believer and it is a Jannat-paradise for the disbeliever.”** *[Muslim]*

The reward of a Mu’min and recompense of the disbeliever

1217. Hadhrat Anas narrates that Rasulullaah said, “Allaah does not destroy the reward of a believer, he is given in this world on account of his good deeds and he is

also rewarded in the Aakhirat. And whatever good deeds the disbeliever does for the pleasure of Allaah, he is given the reward in this world and when he reaches the Aakhirat, then there will be no good deeds for him there whose reward could be given to him." *[Muslim]*

Jannah has been covered by difficulty and Jahannam has been covered by luxuries

1218. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Jahanam-Hell has been covered with desires and enjoyments and Jannah has been covered with difficulties and hardship." (i.e. he who undertakes to fulfil his desires, he will go to Jahanam-hell and he who remains firm upon Deen undergoing difficulty, he will inherit Jannah.) *[Bukhari, Muslim]*

The condition of the person of Deen and the person of the world

1219. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Destruction be for the one who is a slave of the Dinaar, the slave of the Dirham and the slave of cloth (i.e. destruction in the Aakhirat is written for the person who has made wealth and treasure the objective of his life and his condition is such that) if he gets wealth then he gets happy and if he does not get then he gets angry." Rasulullaah said again, "Destruction and disgrace be for that person and when a thorn presses him then is should not come out." (i.e. when such a person gets involved in a calamity, then the calamity should not go away).

And good conditions be for that servant who keeps his horse ready to run in the path of Allaah, his hair is dusty and his

feet is dusty. If he is appointed as the supervisor of the army, then he supervises properly and if he is kept behind the army then he remains behind the army (i.e. he follows the Muslims properly and he fulfils his duty at the place he is commanded to stay at) and (he has no value in the eyes of people because of having no wealth and status) if he wants to take part in gatherings of people then he is not given permission to join and if he intercedes then his intercession is not accepted." *[Bukhari]*

Abundance of wealth is good for whom and bad for whom?

1220. Hadhrat Abu Sa'eed Khudri narrates that (one day) Rasulullaah said, "The things that I fear for you after my death, one of them is the lushness and beauty of the world which you will get." Hearing this one person said, "O Rasul of Allaah, will goodness bring bad with it? (i.e. the wealth that the Muslims will get through conquest is a blessing of Allaah for you, why will this be a means of bad?) Rasulullaah remained silent (when he heard this) to the extent that we thought that revelation is coming upon him.

Hadhrat Abu Sa'eed Khudri says that (after a little while) Rasulullaah wiped the sweat off his face (that would come at the time of revelation) and then said, "Where is the person that asked?" it was as though he thought good of the question.

The he said, "The reality is that goodness does not bring bad with it (i.e. wealth through permissible means is goodness and the bounty of Allaah. Nothing evil comes from it. Yes, those who do not fulfil its rights and use it in other ways, the amssing of wealth becomes a means of destruction for him

like) the spring season that grows greenery (it is beneficial for animals but) that animal fills its belly and dies or reaches close to death (i.e. the animal that eats that greenery beyond limit, not on account of the greenery but it gets destroyed by over eating). However, the animal that eats that greenery in such a way that when its hips expand then it sits in the sun. Then it excretes and urinates (when its stomach is light) then it goes once again to the grazing field and grazes on greenery (it is not destroyed)."

After this, Rasulullaah said, "Indeed this wealth is green and lush. Therefore, he who acquires it through permissible means and spends it in permissible ways, for him this wealth is the best helper and the person who gets it in an impermissible way is like the one who eats and does not get satiated and that wealth and treasure will be a witness against him on the day of Qiyaamat." *[Bukhari, Muslim]*

The cause of destruction

1221. Hadhrat Amr bin Auf narrates that Rasulullaah said, "By Allaah, I do not fear your poverty and being bankrupt but I fear that the world opens upon you like how it was opened up to those before you that passed before you. Then you will incline to the world like the people before you inclined towards it, then this world will destroy you like how it destroyed them." *[Bukhari, Muslim]*

Provision according to that which is sufficient is better

1222. Hadhrat Abu Hurayrah narrates that Rasulullaah made this Du'aa', "O Allaah, You bless the family of Muhammad with provision that is equal to sustenance." And

in one narration, "Grant them sustenance according to what is sufficient." *[Bukhari, Muslim]*

The keys of success

1223. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "He is successful who accepted Islaam and he has been given sustenance sufficient for him (i.e. he is given sustenance sufficient for his needs and he does not need to stretch his hands before anyone other than Allaah) and Allaah grants him contentment upon that given to him." *[Muslim]*

The real capital of man

1224. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "A person says 'my wealth, my wealth' (i.e. he who is wealthy is proud over his wealth and he tries to show other people how much he has) and the reality is that he has three things from that wealth (and from the three only one is such that he can benefit from it completely and it remains, whereas the other two are related to the world and will be destroyed); one is that which he has eaten and it will be destroyed the second is that which he wears and makes old and the third thing is that which he gave in the path of Allaah and (for the Aakhirat) and made a treasure (in the Aakhirat. Whatever else there is besides these three, leave it for those people who are to depart from the world." *[Muslim]*

Companion of the deceased

1225. Hadhrat Anas narrates that Rasulullaah said, "Three things go with the deceased (to the grave). Two of

them return and one remains with him. Subsequently, his family and relatives (like his children, relatives, friends etc.) and his wealth (like his slaves, animals, vehicle etc.) and his actions go with him. From the three, his family and wealth return and his actions remain with him." *[Bukhari, Muslim]*

Which is your wealth?

1226. Hadhrat Ibn Mas'ood narrates that (one day) Rasulullaah (addressed the companions) and said, "Who of you like that loves the wealth of his heirs more than his own wealth?" the companions said, "O Rasul of Allaah, there is none among us who loves the wealth of his heirs more than his own wealth." Rasulullaah said, "(Listen), in reality, his wealth is that which he sends forward (by giving charity etc.) and the wealth of his heirs is that which remains behind." *[Bukhari]*

1227. Hadhrat Mutarrif narrates from his father Hadhrat Abdullaah bin Shikheer that he said, "One day I went to Rasulullaah while he was reciting Surah Takaathur (which means, 'O people, you have become neglectful of the fear of the Aakhirat on account of priding over wealth). Subsequently, Rasulullaah said, "The son of Aadam says, 'my wealth, my wealth.' (i.e. he who has more wealth he shows off to people that I am so rich, I have so much) then Rasulullaah said, "O son of Aadam, your wealth is only that which you have eaten and finished, or that which you have worn and it has become old, or you have given charity in the path of Allaah and sent it to the Aakhirat." *[Muslim]*

Real wealth and opulence

1228. 1228. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "Real wealth and opulence is not having a

lot of wealth and provision but **real wealth and opulence is richness of heart.”** *[Bukhari, Muslim]*

Section Two

Emphasis upon five things

1229. Hadhrat Abu Hurayrah narrates that (one day) Rasulullaah □ said, “Who is there who will learn five things from me, then practice on them or teach someone who will practice them.” (Hadhrat Abu Hurayrah says that) I said, “O Rasul of Allaah, that person is me.” Rasulullaah □ held my hand and counted the five things and explained them in this way, “(1) stay away from those things that the Shari’ah has forbidden, if you stay away from them, then you will be the greatest worshipper among people (2) be happy and grateful upon that which Allaah has decreed for you, if you remain pleased and contented with the decree of Allaah then you will be counted amongst the wealthiest (3) treat your relatives well (even though they treat you badly), if you do this you will be taken to be a complete believer (4) love for others what you love for yourself, if you do this, you will be taken to be a complete Muslim (5) stay away from laughing a lot because laughing a lot kills the heart (and makes it neglect the remembrance of Allaah).” [Ahmad, Tirmidhi]

The virtue of worship

1230. Hadhrat Abu Hurayrah narrates that Rasulullaah □ said, “Allaah □ says that O son of Aadam, free yourself for My worship, I shall fill your bosom with independence (i.e. I shall grant you the treasure of knowledge and recognition, due to which you will become independent of those other

than Allaah) and I shall close the path of poverty and bankruptcy for you. If you do not do this, then I shall fill your hands with different types of engagements and I shall not remove your engagements.” [Ahmad, Ibn Maajah]

The importance of refraining

1231. Hadhrat Jaabir narrates that a person was mentioned before Rasulullaah who would remain engaged in abundant worship and obedience and he would make great effort and grant importance to it (although he refrained from sins very little) and another person was mentioned who would refrain so Rasulullaah said that (without abstinence) abundant worship and striving in it and giving it importance should not be equalled to abstinence (although together with that abstinence, such an amount of worship and obedience is not part of it). *[Tirmidhi]*

Value five things before five

1232. Hadhrat Amr bin Maymun Audi narrates that Rasulullaah said while advising a person, **“Value five things before five. Youth before old age, health before sickness, wealth before poverty, free time before becoming involved and life before death.”** *[Tirmidhi]*

Value the present condition

1233. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, “You are waiting for wealth that will involve you in being obstinate, or you are waiting for poverty that will make you forget obedience to the truth or you are waiting for sickness that will destroy your body or you are waiting for old age that will make you lose your

intellect or you are waiting for death that finishes everything or you are waiting for Dajjaal and the worst awaited thing is Dajjaal, or you await Qiyaamat that is the worst in terms of events and calamities.” [Tirmidhi, Nasa’i]

Note:

the meaning of this Hadith is that man does not value his free time, health and youth and he does not value his life. He continues waiting for disliked things, calamities and death.

The world is accursed

1234. Hadhrat Abu Hurayrah narrates that Rasulullaah said, **“Remember, the world is accursed** (i.e. the world is pushed out of the court of Allaah because it takes people far from Allaah) and **whatever is in the world is accursed** (i.e. the things of the world that make a person negligent of the Dhikr of Allaah has also been cursed) **except the Dhikr of Allaah and that which Allaah loves and the teacher of Deen and the student** (each one is accepted).” [Tirmidhi, Ibn Maajah]

According to Allaah, the world is not equal to the wing of a mosquito

1235. Hadhrat Sahl bin Sa’d narrates that Rasulullaah said, **“If this world had the value of a wing of a mosquito before Allaah, then Allaah would not have given a disbeliever a sip of water.”** [Ahmad, Tirmidhi, Ibn Maajah]

It is not appropriate to become greatly engaged in the works of the world

1236. Hadhrat Ibn Mas'ood narrates that Rasulullaah said, **"Do not adopt such a profession that will be a cause for you inclining towards the world."** [Tirmidhi, Bayhaqi]

Give the Aakhirat preference over the world

1237. 1237. Hadhrat Abu Musa narrates that Rasulullaah said, "He who makes his world his friend harms his Aakhirat and he who makes the Aakhirat his friend he harms his world. Therefore, that which will be destroyed, give preference to that which will remain (i.e. give preference to the Aakhirat over the world)." *[Ahmad, Bayhaqi]*

The slaves of wealth are accursed

1238. Hadhrat Abu Hurayrah narrates from Rasulullaah that he said, **"Cursed be the one who becomes a slave of the Dinaar and the slave of the Dirham."** *[Tirmidhi]*

How harmful is the greed for wealth and fame?

1239. Hadhrat Ka'b bin Maalik narrates from his father that he said that Rasulullaah said, "Two hungry wolves that are left in a flock of goats, do not cause so much harm to the goats equal to the harm that the greed of a person

for wealth and fame cause to the Deen of a person." [Tirmidhi, Daarimi]

The despicability of spending on unnecessary building

1240. Hadhrat Khabbaab narrates from Rasulullaah that he said, **"Whatever a Muslim spends, he will be rewarded except for the expenditure on sand** (i.e. in building)." [Tirmidhi, Ibn Maajah]

1241. Hadhrat Anas narrates that Rasulullaah said, "All the avenues of expense (for the necessities of life) are in the path of Allaah (i.e. whatever a person spends upon himself and his relatives will be counted as reward). **However, spending upon building holds no virtue or reward (that is more than necessary)."** *[Tirmidhi]*

1242. Hadhrat Anas narrates that one day Rasulullaah came out (to go somewhere). A group of us companions were with. He saw a high dome on the road and said, "What is this?" (i.e. who built this high building?) the companions replied, "This dome was built by a particular Ansaari companion." He remained silent and kept this in his heart until when the owner of the dome came to him and he greeted with Salaam in the presence of others, so he turned away. Rasulullaah did this a number of times (that the person greeted and he did not reply and turned away). Finally, that person saw the effects of anger on his face and learnt of his turning his face away (on account of his dislike). Subsequently, this companion complained of this to the companions (that were especially with Rasulullaah) that by Allaah, I see that it is as though Rasulullaah is angered by me. Those companions told him that (one day) Rasulullaah passed by (your side) and saw your dome. That person went to his dome and razed it to the ground. (After this)

Rasulullaah went that way again and he did not see the dome so he asked that what happened to the dome? The companions said, “The person who built the dome complained of your turning away and anger (he asked about the cause) so we explained to him. Subsequently, he razed it. Then Rasulullaah said, **“Remember, this building will be a cause of the punishment for its builder except the building one cannot do without, except the building one cannot do without.”** *[Abu Dawud]*

How much wealth and possessions is sufficient?

1243. Hadhrat Abu Hashim bin Utbah narrates that Rasulullaah said to him as a bequest, “For you, to gather one servant and one conveyance that will help you in the path of Allaah is sufficient (i.e. if you want to keep something of the world, then keep these two, do not keep anything else).” [Ahmad, Tirmidhi, Nasa’i, Ibn Maajah]

Upon what things does man have rights?

1244. Hadhrat Uthmaan narrates that Rasulullaah said, **“The son of Aadam has no right upon anything besides these things,** one is a **house** in which he lives, second is **clothing** with which he covers his private parts, third is **bread** without gravy (with which he could push his hunger back) and fourth is **water** (with which he could quench his thirst).” *[Tirmidhi]*

The method of becoming beloved in the eyes of Allaah and the creation

1245. Hadhrat Sahl bin Sa’d narrates that a person came to Rasulullaah □ and said, “O Rasul of Allaah, tell me of such an action which if done, Allaah will love me and people will also love me?” Rasulullaah □ said, **“Hate the world, Allaah □ will love you and do not incline to that which is with people (i.e. fame and wealth) people will love you.”** [Tirmidhi, Ibn Maajah]

The disinclination of Rasulullaah □ to the world

1246. Hadhrat Ibn Mas’ood narrates that Rasulullaah □ slept on a mat and when he awoke there were the marks of the mat on his body (looking at this), Hadhrat Ibn Mas’ood said, “O Rasul of Allaah, if you permit, then we shall spread a soft bedding for you and arrange good clothing for you.” Rasulullaah □ said, “What do I have to do with this world and what has the world to do with me? My example and that of the world is like that of a rider who comes searching for the shade beneath a tree and he stops there (to take benefit from the shade for a little while), then he leaves the tree and goes to his destination.” [Ahmad, Tirmidhi, Ibn Maajah]

A servant worthy of emulation

1247. Hadhrat Abu Umamah narrates from Rasulullaah □ that he said, “Among my friends, the one

worthy of emulation is that believer who is unencumbered, he is the best in Salaah and he worships his Rabb well (and just as he does apparent worship, similarly) he in engaged in the obedience of Allaah in solitude. He is not known among people that fingers are not pointed to him. Moreover, his sustenance is sufficient and he is patient and content with it.” Saying this he snapped his fingers and said, “His death finishes his work and the women crying over him are also few and his inheritance is also little.” [Ahmad, Tirmidhi, Ibn Maajah]

The desire of Rasulullaah

1248. Hadhrat Abu Umamah narrates that Rasulullaah said, “My Rabb has presented this to me that the mountains of Makkah be turned to gold but I said, “My Rabb, I do not have desire for this at all. I only want this that one day I eat to my fill and one day I remain hungry that when I remain hungry I can bow before You, explain my helplessness and remember You. And when I am satiated I can praise You and be grateful to You.” [Ahmad, Tirmidhi]

With whom lies all the blessings of the world?

1249. Hadhrat Ubaydullaah bin Mihsan narrates that Rasulullaah said, “He who awakes in the morning in the condition that he has no fear for his life (apparently and hiddenly), his body is intact and healthy and he has provision for the day, then it is as though he has gathered the blessings of the entire world.” *[Tirmidhi]*

The despicability of being satiated

1250. Hadhrat Miqdaam bin Ma'dikarib ؓ narrates that he heard Rasulullaah ﷺ saying, "Man has not filled a utensil worse than his belly (because the evils and bad that come out from filling the belly are countless) a few morsels are sufficient for the son of Aadam that will keep his back straight and him standing, yes, if necessary (i.e. if someone cannot be content on the minimum amount of food, then) he should divide his belly into three parts. One part for food, one part for water and one part for air (should be left for it to move)." [Tirmidhi, Ibn Maajah]

1251. Hadhrat Ibn Umar ؓ narrates that Rasulullaah ﷺ heard a person burping so he said that stop your burp (i.e. do not eat so much that you burp so long) because on the day of Qiyaamat the worst hungry person will be the one with the biggest belly (i.e. the one who eats a lot in this world, on the day of Qiyaamat he will have a lot of hunger due to which he will be in great worry)." [Baghawi, Tirmidhi]

The special test of the ummah of Rasulullaah ﷺ

1252. Hadhrat Ka'b bin Iyaadh ؓ narrates that he heard Rasulullaah ﷺ saying that (from Allaah ﷻ), there is some fitnah and test (in which the people of the ummah are placed and tested). **Subsequently, the thing that is a test for my ummah is wealth and riches** (i.e. Allaah ﷻ gives the people of my ummah wealth and riches and wants to test them whether they remain firm on the straight path or not)." *[Tirmidhi]*

The consequence of gathering wealth and not spending it in the path of Allaah

1253. Hadhrat Anas narrates from Rasulullaah that he said, “On the day of Qiyaamat, the son of Aadam will be presented in this way (with disgrace and lowliness) as though he is the kid of a goat. Then he will be made to stand before Allaah and Allaah will say to him that I gave you (life, senses, health, peace and safety) in the world and I gave you wealth and gave you this (bounty), (that I revealed the Book, sent My Nabi-messenger and spread the light of guidance), so what did you do?” (i.e. did you fulfil the rights of these things and were you grateful for these things?) The son of Aadam will say, “My Rabb, I remained involved in getting wealth and increasing it (through trade) and (at the time of dying) I left the world with more than what I started with and now send me back to the world once again so that I could take all that wealth and come to you with it (by spending in Your path and with its reward).” Allaah will say to him that (it is not possible to send you back to the world and whatever wealth you left in the world, now it is of no use to you, yes if) you sent it forth (by giving charity from it and attained the reward) then show it to Me.” (But because he did not send anything forth in the form of charity, which is why) he will be greatly ashamed upon Allaah saying this and he will say, “I remained engaged in gathering wealth and increasing it and I left it more in the world than what it was and now send me again into the world so that I could bring all that wealth to you.” Then when it will become apparent that he did not send anything good forth, then he will be commanded to go to Jahanam-hell.” *[Tirmidhi]*

Two great bounties: health and cold water

1254. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “On the day of Qiyaamat, the first bounty about which a person will be asked will be, ‘Did we not grant your body health and did we not give you cold water to be satiated?’” *[Tirmidhi]*

On the day of Qiyaamat one will definitely be questioned about five things

1255. Hadhrat Ibn Mas’ood narrates from Rasulullaah that he said, “On the day of Qiyaamat, the feet of the son of Aadam will not move until he is not asked about five things. Subsequently, he will be asked that what did he use his life in (especially) in what did he destroy his youth, why did he earn? (i.e. all the wealth that he earned in this world, was it through permissible or impermissible sources). Where did he spend his wealth? (i.e. did he spend it in good avenues or evil avenues) and did he act in accordance to his knowledge.” *[Tirmidhi]*

Section Three

What is worthy of being proud about?

1256. Hadhrat Abu Dhar narrates that Rasulullaah said to him, “(Abu Dhar), you are not better than a red person

or a black person except in Taqwa and abstinence, if you excel them in one of the two.” [Ahmad]

The virtue of disinclination towards the world

1257. Hadhrat Abu Dhar narrates that Rasulullaah said, “He who adopted disinclination towards the world, Allaah will create the treasure of wisdom, i.e. recognition and conviction, in his heart, He will let it flow from his tongue and He will inform him of the faults of the world, its illnesses and cures, and Allaah will make him reach the house of peace taking him through this world with peace.” *[Bayhaqi]*

Who is a successful person?

1258. Hadhrat Abu Dhar narrates that Rasulullaah said, “He is successful who heart has been made sincere for Imaan (by purifying it from the mixture of hypocrisy) and protected his heart (from hatred, jealousy and all evil traits), he made his tongue straight, he made his carnal self contented (through the remembrance of Allaah and out of his love), and kept his nature straight (from extremism), he made his ears hear (the truth) made his eyes see (the proofs of Tauheed and witness to the system of Allaah) and he made his eyes establish that which the heart protected and there is no doubt that the person is successful whose heart Allaah has made protective (of the truth).” *[Ahmad, Bayhaqi]*

How does Allaah catch the evil ones?

1259. Hadhrat Uqbah bin Aamir ؓ narrates from Rasulullaah ﷺ that he said, “When you see that Allaah ﷻ gives a person that which is beloved to him (wealth, fame etc) despite his sinning then understand that (giving him those beloved things) is Istidraaj (a chance).” After this Rasulullaah ﷺ recited this verse, ‘when the disbelievers forgot this advice that they were given then we opened the doors of everything (the bounties of the world) upon them until when they prided over that which they were given, then we caught them (in Our punishment) and they were astonished.’” [Ahmad]

Wealth is the brand of the world

1260. Hadhrat Abu Umamah ؓ narrates that a person of the companions of the Suffah passed away and left 1 Dinaar as his inheritance. Rasulullaah ﷺ said, “This Dinaar is a brand.” Hadhrat Abu Umamah ؓ says that another person of the companions of the Suffah passed away and he left 2 Dinaars as inheritance. Rasulullaah ﷺ said, “These 2 Dinaars are 2 brands.” *[Ahmad, Bayhaqi]*

The crying of a Sahabi upon collecting abundant wealth

1261. Hadhrat Mu’awiyah bin Sufyaan ؓ narrates that (one day) he went to his uncle Hadhrat Abu Hashim bin Utbah to visit so Hadhrat Abu Hashim (looked at him) and cried. Hadhrat Mu’awiyah asked, “Uncle, why are you crying? Has the sickness made you restless? Or has the greed and hope for the world?” He said, “It is not such, but

Rasulullaah made a bequest to us and I have fallen short in practising upon it." Mu'awiyah asked, "What was that bequest?" he said, "I heard Rasulullaah saying that it is sufficient for you to collect so much of the world that you have one servant and one conveyance to fight in the path of Allaah and I think that (much more than these two things) I kept wealth with me." [Ahmad, Tirmidhi, Nasa'i, Ibn Maajah]

The benefit of not collecting wealth

1262. Hadhrat Umm Darda radhiyallaahu anha narrates that (one day) I said to Hadhrat Abu Darda that what happened to you that you do not ask for wealth, provision and position (from Rasulullaah or the companions) like other people?" (Hearing this) Hadhrat Abu Darda said that (I stay away from desiring wealth and gathering it because) I heard Rasulullaah saying, "Before you is a difficult valley, those people will not cross it (easily) who have loads." Subsequently, I like to remain light (by staying away from seeking wealth and remaining patient and content with a little) so that I can pass the valley (easily)." *[Bayhaqi]*

A person of the world is not safe from sin

1263. Hadhrat Anas narrates that (one day) Rasulullaah asked (the companions sitting in his gathering), "Can anyone walk on water without his feet getting wet?" the companions replied, "O Rasul of Allaah, it is not possible." **Rasulullaah said, "Similar is the case of the people of the world that they do not remain safe and protected from sin."** *[Bayhaqi]*

The virtue of worship compared to trade

1264. Hadhrat Jubayr bin Nufayr narrates in Mursal form that Rasulullaah said, **“It has not been revealed to me to gather wealth and become a trader** but it has been revealed to me that praise your Rabb and glorify Him and become of those who prostrate. Also, remain engaged in the worship of your Rabb until death comes to you.” [Baghawi, Abu Nu’aym]

The virtue of attaining the world for pious objectives

1265. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “He who earns the world through permissible means in order to save himself from stretching his hands before others, and to fulfil the needs of his family and to do good to his contemporaries, on the day of Qiyaamat he will meet Allaah in the condition that his face will be like the fourteenth moon (bright) and he who increases wealth, prides and through impermissible means earns the possessions of the world, he will meet Allaah in the condition that Allaah is angry with him.” *[Bayhaqi]*

1266. Hadhrat Sahl bin Sa’d narrates that Rasulullaah said, “This goodness is treasure and there are keys for the treasure. So good conditions is for that person who Allaah has made the key to goodness and the lock of evil and destruction is for that servant whom Allaah has made the keys of evil and the lock of good.” *[Ibn Maajah]*

Wealth is deprived of blessing

1267. Hadhrat Ali narrates that Rasulullaah said, **"When there is no blessings in a person's wealth, then he mixes that wealth in water and sand** (i.e. wealth that is more than his needs he spends in building and beautifying it)." *[Bayhaqi]*

The root of evil

1268. Hadhrat Ibn Umar narrates that Rasulullaah said, **"(People), stay away from placing Haraam wealth in buildings because putting Haraam wealth in buildings is the root and foundation of evil."** *[Bayhaqi]*

Emphasis to give preference to the Aakhirat over the world

1269. Hadhrat Ayesha radhiyallaahu anha narrates from Rasulullaah that he said, **"The world is a home for the one who has no home (in the Aakhirat) and wealth is for the one who has no wealth (in the Aakhirat). Also, the person who has no intelligence gathers wealth."** *[Ahmad, Bayhaqi]*

The despicability of three things

1270. Hadhrat Hudhayfah narrates that he heard Rasulullaah saying during a sermon, "(Remember), **drinking is a conglomeration of sin** (i.e. drinking is the root of all sins) and **women are the traps of Shaytaan** and **love of the world is the head of all sins.**"

Hadhrat Hudhayfah says that he also heard Rasulullaah □ say, **"Delay women because Allaah □ has put them back** (i.e. wherever women are mentioned in the Qur'aan, they are mentioned after men, similarly, in testimony, virtue, they have been placed after men. Therefore, in these things do not put them before men and do not give them virtue over men)." [Razeen, Bayhaqi]

Do not become a son of the world

1271. Hadhrat Jaabir narrates that Rasulullaah □ said, **"I fear for my Ummah regarding two things. One is the desire of the carnal self and the second is hope for long life.** The desire of the carnal self stops one from accepting the truth and desire for long life makes one forget the Aakhirat. And (remember) the world is to depart and the Aakhirat is to come. Also, they both have sons. Therefore, if it can come from you then do not become a son of the world, then do so because today you are in the world of actions where you will not be taken to account when tomorrow you will go to the house of Aakhirat where there is no chance of doing deeds (there will only be reckoning there)." *[Bayhaqi]*

Become a son of the Aakhirat

1272. Hadhrat Ali narrates in Mauquf form that he said, "This world has turned away and is going and the Aakhirat is facing us and coming and both of them have sons. So become a son of the Aakhirat (by doing good deeds and turning to the Aakhirat) and do not become a son of the world (by neglecting the Aakhirat and turning to the world). **Remember, today is for deeds, not for reckoning and**

tomorrow, the day of Qiyaamat is for reckoning, not for actions.” *[Bukhari]*

The world is goods of deception

1273. Hadhrat Amr narrates that one day Rasulullaah delivered a sermon and said, **“(People), remember, the world is a profitless provision.** The pious eat in it and the evil as well (i.e. in this world Allaah gives every person provision whether he is a believer or a disbeliever or he is obedient or a sinner). Know well, the Aakhirat is a real time that is true and in this (Aakhirat) the king that has every type of power (Allaah) will decide. Know well, goodness with all its types is present in Jannah. Know well, every evil with all its types are in Jahannam. Know well, do good deeds in the condition that the fear of Allaah and reckoning overpowers you (or it means that do good deeds and fear Allaah regarding whether your deeds will be accepted or not) and remember that you will be presented to Allaah with your deeds. **So he who does a minute amount of good he will get the reward and he who does a minute amount of evil will get its punishment.”** [Shafi’i]

The reality of the world and the importance of the Aakhirat

1274. Hadhrat Shaddaad narrates that he heard Rasulullaah saying, “People, indeed this world is a profitless provision in which the pious and sinful eat and undoubtedly the Aakhirat is a true and definite promise to occur. In it the king with every type of power (through his

decision) will prove the truth and wipe out evil (i.e. through reward and punishment the people of truth and the people of falsehood will be separated from each other), become a son of the Aakhirat and do not become a son of this world because **the son of every mother follows its mother.”** [Abu Nu’aym]

Which wealth is better?

1275. Hadhrat Abu Darda narrates that Rasulullaah said, “When the sun rises, then there are two angels on the side of it that call and the entire creation besides man and jinn hear it (i.e. the call is not heard by men and jinn, the rest of the creation hear, and the call is) people, come towards your Rabb (i.e. follow the laws of your Rabb) and know that wealth which is little and sufficient is better than that which is a lot and stops you from worshipping Allaah.” [Abu Nu’aym]

When a person dies then what do the angels and the people say?

1276. Hadhrat Abu Hurayrah narrates that Rasulullaah said, “When a person dies, then the angel says that what has this person sent forth to the Aakhirat (in the form of good deeds)? And the people (the heirs) ask that what has he left (in his estate)? (As though the gaze of the angels is upon deeds and the gaze of people is fixed upon wealth and possessions). *[Bayhaqi]*

People are moving rapidly towards the Aakhirat

1277. Hadhrat Imam Maalik narrates that Hadhrat Luqmaan said to his son, "My son, whatever was promised to people, the time for it has become long whereas people are going to the Aakhirat very fast. And my son, from the time you were born, your back was to the world and you were facing the Aakhirat (i.e. on the day of your birth, it was as though you are leaving the world and going to the Aakhirat) and there is no doubt that the house you are going to is closer to you compared to the one you are leaving." [Razeen]

Which person is better?

1278. Hadhrat Abdullaah bin Amr narrates that (one day) Rasulullaah was asked that which person is the best. He said, "He whose heart is Makhmoom and his tongue is truthful." (Hearing this) the companions said, "We know what the tongue being truthful means, but what is the meaning of a Makhmoom heart?" He said, "A person with a Makhmoom heart is he whose heart is clean and abstinent, there is no sin in it, or any oppression, it does not overstep limits, it does not have the basis of malice and jealousy in it." [Ibn Maajah, Bayhaqi]

Virtue of four things

1279. Hadhrat Abdullaah bin Amr narrates that Rasulullaah said, "**(People), four things are such that if they are found in you, then you will not grieve over losing**

the world. One is **protecting trusts** (i.e. protecting rights and fulfilling them whether they are related to Allaah or to man or to one's life), the second is **speaking the truth,** and the third is **good character** and the fourth is **caution in food** (i.e. to stay away from Haraam food and to remain content upon that which is sufficient)." *[Ahmad, Bayhaqi]*

The method of becoming honourable

1280. Hadhrat Imam Maalik narrates that this narration has reached me that when Hadhrat Luqmaan Hakeem was asked that the stage upon which we see you, what made you reach there? **So Luqmaan Hakeem said, "Speaking the truth, fulfilling trust and leaving that which has no benefit for me** (has taken me to this stage)." [Muwatta]

Intercession of good deeds on the Day of Qiyaamat

1281. Hadhrat Abu Hurayrah narrates that Rasulullaah said, "(On the day of Qiyaamat) actions will come (before Allaah). So (first) Salaah will come and say, "O Rabb, I am Salaah." Allaah will say, "Indeed you are upon goodness." Then Zakaat and Sadaqah will come and will say, "O Rabb, I am Sadaqah." Allaah will say, "Indeed you are upon goodness." Then fasting will come and say, "O Rabb, I am fasting." Allaah will say, "Indeed you are upon goodness." In this way, (one after the other) other actions (like Hajj, Jihaad and seeking knowledge etc) will come (and each of them will introduce themselves in the above mentioned words) and Allaah will say that you are upon goodness. (As though each action will intercede for the servants through introducing themselves, Allaah will suspend its acceptance

and will put back its request very kindly and softly) then (finally) Islaam will come and say, “O Rabb, Your name is Salaam (that Your Being is pure from every fault, defect and You grant peace to all the difficulties and calamities of the servants) and I am Islaam.” So Allaah □ will say, “Indeed you are upon goodness, on account of you will I take to account today and through you I shall reward.”

Subsequently, Allaah □ says in his book, ‘He who adopts any Deen-religion besides Islaam, that Deen-religion will never be accepted from him and in the Aakhirat he will be from the losers.’”

[Ahmad]

Stay away from things that incline you to the world

1282. Hadhrat Ayesha radhiyallaahu anha narrates that there was a curtain with us. It had pictures of birds on it. Subsequently, (one day) Rasulullaah □ said, “Ayesha, change that curtain because when I look at it, I remember the world.” [Ahmad]

Three advises of Rasulullaah □

1283. Hadhrat Abu Ayyub Ansari narrates that a person came to Rasulullaah □ and said, “(O Rasul of Allaah), give me advice that is comprehensive and short.” Rasulullaah □ said, “When you stand up for Salaah, then perform Salaah like that person who is leaving and departing (i.e. when you perform Salaah then turn your attention away from the things of the world and with complete sincerity and devotion turn to Allaah). Also, do not say something due to which tomorrow you will have to present excuses and make a firm resolution not to have hope in that which is in the hands of people (i.e.

whatever Allaah has written for you and whatever you are given, be content with it and do not place your hopes in the wealth and possessions of people).” [Ahmad]

The virtue of abstinence

1284. Hadhrat Mu’aadh bin Jabal narrates that when Rasulullaah **sent him to Yemen** (as judge and governor) then he went with him (in order to bid him farewell) and **in this time he advised him.** Also, Hadhrat Mu’aadh was mounted on his conveyance and Rasulullaah was walking at his side. When he completed advising him then he said, “Mu’aadh, after a year of my life you will probably not meet me and possibly (when you return from Yemen, then instead of meeting me) you will pass my Masjid and grave.” (Hearing this) Mu’aadh began to cry upon separation from Rasulullaah and Rasulullaah turned and headed to Madinah. Then he said, **“Those who are closest to me are the ones who are the most abstinent, no matter who they are or where they are.”** [Ahmad]

Who is a guided Muslim?

1285. Hadhrat Ibn Mas’ood narrates that Rasulullaah recited this verse, **‘Whoever Allaah intends to guide, He widens his chest to Islaam.’** Then (in explanation of the verse) he said, “When the light of guidance enters the chest, then the chest is widened.” The companions said, “O Rasul of Allaah, is there any sign through which this condition can be recognized?” Rasulullaah r said, “Its sign is to be far away from the house of deception (i.e. the world) and returning to the eternal home (i.e. the Aakhirat) and concentrating fully and preparing for death before it comes.” *[Bayhaqi]*

The virtue of disinclination to the world and speaking less of it

1286. Hadhrat Abu Hurayrah and Hadhrat Abu Khallad narrate that Rasulullaah said, “When you see that a person has been given disinclination to the world and less speech then adopt closeness to him and his companionship because he has been given the treasure of wisdom.” *[Bayhaqi]*

Translation edited by

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May Allaah protect him

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